

C
THE
VVORKES OF IOHN
HEIWOOD NEWLY
IMPRINTED.

P: 1.

15.

*A Dialogue conteyning the number
of the effectuall Prouerbes in the
English tongue, compact in
a matter concerning
such manner of
Mariages.*

WITH ONE
HUNDRED OF EPIGRAMMES:
& three hundred of Epigrammes
vpon three hundred Prouerbes; and a
fifth hundred of
Epigrammes.

Whereunto are now newly added a sixt hundred of
Epigrammes by the sayd Iohn Heywood.

THE



Imprinted at London in Fleetstrete
neare vnto Saint Dunstons Church.
by Thomas Marsh.

1587

The Preface.



*Mong other thinges profyting in our tong,
Those which much may profyt both old and yong:
Such as on their fruit wil feed or take hold,
Are our common plaine pithie proverbs old.
Some sence of some of which being bare and rude,
Yet so fyne and fruitfull effect they allude.
And their sentences include so large a reach,
That almost in all thinges good lessons they teach.
This write I not to teach, but to touch: for why,
Men know this as wel, or better then I.
But this and this rest, I write for this,
Remembring and considering what the pyth is,
That by remembrance of these proverbes may grow
In this tale, erst talked with a frend, I show
As many of them as wee could fitly finde
Falling to purpose, that might fall in minde.
To th'entent that the Reader readily may
Finde them and mind them, when he will alway.*

THE

Imprinted at London in Fleetstreet

at the Signe of the Blacke Swan

by Thomas Manly.

1587

6.6
- 2
2
2
10.0

THE FIRST

PART.

The I. Chapter.



If mine acquaintance a certaine yong man
(Being a resorcer to me now and than)
Resorted lately, shewing himselfe to bee
Desirous to talke at length alone with mee.
And as we for this, a meet place had woon,
With this old prouerbe, this yong man begon.

Who so that knew what would be deare,
Should need be a marchant but one yeare.
Though it (quoth he) thing impossible bee,
The full sequele of present thinges to foresee:
Yet both this prouerbe prouoke euery man
Politykely (as man possible can)
In thinges to come after, to cast eye before,
To cast out, or kepe in thinges for fore store.
As the prouision may seeme most profitable,
And the commodity most commendable.
Into this consideration I am wrought
By two thinges, which fortune to handes hath brought.
Two women I know, of which twaine the tone
Is a maide of flowring age, a goodly one.
EITHER a widow, who so many yeares beares,
That all her whitenes lyeth in her whyte beares.
This mayde hath frendes riche, but riches she hath none,
Nor none can her handes get to liue vpon.
This wydow is very rich, and her frends bare,
And both these, for loue to wed with mee fond are.
And both would I wed, the better and the worse.
The tone for her person, the tother for her purse:
They wooe not my substance, but my selfe they wooe.
Goods haue I none and small good can I doe.

The first part.

On this pooze mayd, her rich friends, I cleerly know,
(So shee wedde where they will) great giftes wil bestow.
But with them all I am so far from fauer,
That she shal sure haue no grote, if I haue her,
And I shall haue as litle all my frendes sweare,
Except I follow them, to wedde els where.
The pooze frendes of this rich widow beare no sway,
But wed her and win welch: whan I wil I may.
Now which of these twayne is lyke to bee dearest
In payne or pleasure to sticke to me nearest,
The depth of all doubtles with you to consiher,
The sence of the sayd prouer be sendeth me hicher.
The best bargayne of both quickly to haue skand,
For one of them thinke I to make out of hand.

The ij. Chapter.

FRend (quoth I) welcome, and with right good wil,
I will as I can your mynde herein fulfill.
And two thinges I see in you, that shew you wise.
First in wedding ere yee wedde, to aske aduise.
The second, your yeares being yong it appeares,
Yee regard yet good prouerbes of olde ferne yeares.
And as yee ground your tale vpon one of them,
Furnish we this tale with euerychone of them,
Such as may fitly fall in mynde to dispose.
Agreed (quoth he) then (quoth I) first this disclose.
Haue you to this old widow, or this yong mayde,
Any wordes of assurance ere this tyme sayd:
May in good fayth, sayd he. Well than (sayd I)
I will bee playne with you, and may honestly.
And plainly to speake, I lyke you (as I sayde)
In two fore told thinges, but a thirde haue I wayde,
Not so much to bee lyked, as I can deeme,
Which is in your wedding your haste too exteeme.
The best and worst thing to man for this lyfe,
Is good or ill choosing his good or ill wife.

The first part.

I meane not onely of hodie good or bad,
But of all thinges meete or unmeet to be had,
Such as at any tyme by any meanes may
Betweene man and wife, loue encrease or decay.
Where this ground in any head, grauely graceth,
All fire hast to wedde, it soone rebateth.
Some thinges that prouoke yong men to wedde in haste,
Show after wedding, that haste maketh waste.
When time hath turnd white suger to white salte,
Then such folke see, soft fire maketh sweete malte.
And that deliberation doth men assist,
Before they wedde to beware of had I wist.
And then their timely wedding doth clerely appere,
That they were early by, and neuer the nere.
And once their hastie heate a little controld,
Then perceiue they wel, hot loue soone cold.
And when hastie witles mirth is mated weele,
Good to be mery and wise, they thinke and feele.
Haste in wedding some man thinketh his owne auayle;
When haste proueth a rode made for his owne taile.
And when hee is well beaten with his owne rod,
Then seeth he hast and wisdom things far of.
And that in all, or most things, wist at neede,
Most tymes hee seeth, the more hast the lesse speede.
In lesse thinges then wedding, haste sheweth hastie mans foe,
So that the hastie man neuer wanteth woe.
These sage sayd lawes if yee take so profound,
As yee take that by which yee tooke your ground,
Then find yee grounded cause by these now here told,
In hast to wedding your hast to withhold.
And though they seeme wiues for you neuer so fit,
Yet let not harmfull haste so far out-run your wit;
But that yee harke to heare all the whole summe,
That may please or displease you in tyme to come.
Thus by these lessons yee may learne good cheape,
In wedding, and all thing, to looke ere yee leape.

A fit.

Pee

The first part.

We haue euen now well ouerlookt me (quoth hee)
And leyt very nie me too. For I agree,
That these sage sayinges doe weyghtly way
Against hast in all thing, but I am at bay.
By other parables of lyke weighty weight,
Which hast mee to wedding, as yee shall heare streight.

The iij. Chapter.

HE that will not whan hee may,

When hee would, he shall haue nay.

Beauty or riches the tone of the twayne

Now may I choole, and which me list obtayne.

And if wee determine, me this mayde to take,

And then tract of tyme traine her mee to forsake:

Chan my beautiful marriage lieth in the dike,

And neuer for beauty, shall wedde the lyke.

Now if wee award mee this widow to wedde:

And that I dyue of time, til time she be dedde,

Chan farewell riches, the fat is in the fyre,

And neuer shall I to lyke riches aspyre.

And a thousand fold would it grieue mee more,

That shee in my faute should die an houre before,

Chan one minute after, than haste must prouoke,

When the pigge is proferd to hold by the poke.

When the Sunne synth make hay: which is to say,

Take time when tyme comth, lest time steale away.

And one good lesson to this purpose I pyke

From the smiths forge, whan thyron is hot, stryke.

The sure Sea man seeth, the tyde tarseth no man.

And long delayes or absence somewhat to skan.

Since that that one will not, an other wil:

Delayes in wooers must needes their speede spyll.

And touching absence, the full accompt who somthe

Shall see, as fast as one goth an other comthe.

Tyme is ticket: and out of sight out of mynde.

Chan catch and hold while I may, fast bynde fast finde.

Blame

The first part.

Blame mee not to haste, for feare myne eye bee blerde.
And thereby the fat cleane slitte fro my berde,
Where wooers hop in and out, long tyme may bring
Him that hoppeth best, at last to haue the ring.
I hopping without for a ring of a rush,
And whyle I at length debate and beate the bush,
There shall steppe in other men, and catch the burdes,
And by long time lost in many vaine murdes.
Betweene these two wiues, make sloth speed confound
While betweene two stooles my taile goe to ground.
By this, since wee see sloth must breede a scab,
Best sticke to the tone out of hand, hab or nab.
Thus all your proverbs inueying agaynst haste,
Bee answerd with proverbs plaine and promptly plasste.
Whereby, to purpose all this no further fits,
But to shew, so many heads so many wittes.
Which shew as surely in all that they all tell,
That in my wedding I may euen as well
Tary too long, and thereby come too late,
As come too soone by haste in any rate.
And proue this prouerbe, as the wordes thereof goe:
Haste or sloth herein woorken nether welch nor woe.
Bee it farr or nie, wedding is desteny,
And hanging likewise, sayth that prouerbe, sayd I.
Than wedde or hang (quoth hee) what helpth in the whole
To haste or hang aloofe, happy man happy dole.
Wee deale this dole (quoth I) out at a wrong dur:
For desteny in this case doth not so stir
Agaynst mans indeuour, but man may direct
His will, fore prouision to worke or neglect.
But to shew that quick wedding may bring good speed,
Somewhat to purpose, your proverbs proue in deede.
Howbeit, whether they counterpayse or out way
The proverbes, which I before them did lay,
The trial thereof we will lay a water.
Til wee trye more. For trying of which mater

The first part.

Declare all commodities yee can deuyle,
That by thole two weddinges to you can ryle.

The iiij. Chapiter.

I Wil (quoth he) in both these cases streight show,
What thinges (as I thinke) to me by them will grow,
And where my loue began, there begin will I
With this mayde, the prece pereles in myne eie.
Whom I so fauour, and she so fauoureth mee,
That halfe a death to vs asunder to bee.
Affection each to other doth vs so moue,
That welny without food wee could liue by loue.
For be I right sad, or right sicke, from her sight,
Her presence absenteth all maladies quight.
Which seene, and that the great ground in mariage
Standeth vpon lyking the parties personage.
And than of old prouerbes in opening the packe,
One shewth me openly, in loue is no lacke.
No lacke of lyking, but lacke of liuing.
May lacke in loue (quoth I) may breed ill chieuing.
Well as to that (sayd hee) harke this one thing:
What tyme I lacke not her, I lacke nothing.
But though wee haue nought, nor nought wee can gette,
God neuer sendth mouth, but hee sendeth meat.
And a hard beginning maketh a good ending.
In space comth grace, and this further amending.
Seldome comth the better, and lyke will to lyke.
God sendth cold after clothes, and this I pyke.
Shee, by lacke of substance seeming but a sparke,
Stepneth yet the stoutest: for a legge of a lark
Is better than is the body of a kyght.
And home is homely, though it be pooze in sight.
These prouerbes for this part shew such a flourish,
And than this party doth delyte so nourish:
That much is my bowe bent to shoot at these markes,
And kyll feare: when the Skye salth we shall haue Larkes.

The first part.

All perils that fall may, who feareth they fall shall,
Shall so feare all things, that he shall let fall all,
And be more frayd then hurt, if the thinges were doone.
Feare may force a man to cast beyond the Moone.
Who hopeth in Gods helpe, his helpe cannot start:
Nothing is impossible to a willing hart.
And will may winne my hart herein to consent,
To take all thinges as it cometh, and be content.
And here is (quoth hee) in marping of this mayde,
For courage and commodity all myne ayde.
Well sayd (quoth I) but a while keepe me in quench,
All this case, as touching this pooze yong wench.
And now declare your whole consideration,
What maner thinges draw your imagination,
Toward your wedding of this widow rich and olde.
That shall yee (quoth hee) out of hand haue told.

The vj. Chapter.

This widow being foule, and of fauour yll,
In good behauiour can very good skill.
Pleasantly spoken, and a very good wit:
And at her table when we together sit,
I am well serued, weefare of the best.
The meate good and holsome, and hollomly dyest.
Sweet and soft lodging, and thereof great shift.
This felt and seene with all implementes of thurst,
Of plate and money such cupboordes and coffers,
And that without peine I may win these proffers,
Than couetyse bearing Venus bargayne backe,
Praising this bargayne saith, better leaue then lacke.
And greedines to draw desire to her loze,
Saith, that the wise man sayth, store is no loze.
Who hath many Pease, may put the mo in the pot:
Of two ils chose the least, while choise lyeth in lot.
Since lacke is an ill, as ill as man may haue,
To prouide for the worst, while the best it selfe saue.

Reste

The first part.

Reste welch wilt mee this widow to winne,
To let the world wagge, and take myne ease in myne Anne.
Wee must needes swim, that is hold vp by the chinne.
We laugh that winch. And this threede syner to spinne,
Mayster promotion sayth, make this substance sure,
If riches bring ones poorly countenance in vie.
Than shalt thou rule the roste all round about.
And better to rule, than be ruled by the rout.
It is sayd, be it better be it worse,
Doe wee after him that beareth the purse.
Thus be I by this, once *le senior de graunde*,
Many that commaund mee, I shall commaunde.
And also I shall to reuenge former hurtes,
Hold their noses to grinstone, and sit on their skurtes,
That erst late one myne. And riches may make
Frendes many wayes. Thus better to geue then take,
And to make carnall appetite content,
Reason laboreth will, to win wils consent,
To take lacke of beauty but as an ele soze.
The fayre and the foule, by darke are lyke soze.
When all candels bee out, all cattles bee graye,
All thinges are then of one colour, as who say.
And this prouerbe sayth, for quenching hot desire,
Foule water as sone as fayre, will quench hot fyre.
Where giftes bee giuen freely, East, West, North or South,
No man ought to looke a giuen horse in the mouth.
And though her mouth be foule, shee hath a fayre tayle.
I constre this text, as is most my anaple.
In want of whyte teeth and yellow hayres to behald,
Shee flourisheth in whyte syluer and pellow gold.
What though she be toothles, and bald as a coote?
Her substance is shoote anke, whereat I shoote.
Take a peyne for a pleasure all wise men can.
What, hungry dogges wil eate durty pudvinges man.
And here I conclud (quoth hee) all that I know
By this old widow, what good to mee may grow.

The

The first part.

Thevj. Chapter.

YE haue (quoth I) in these conclusions found
Sundry thinges that very sauerly sound.
And both these long cases, being well biewde
In one short question, wee may well inclewe,
Which is, whether best or woozst be to be ledde
With riches, without loue or beauty, to wedde:
Or with beauty without riches for loue.
This question (quoth hee) inquerth all that I moue.
It doth so (said I) and is neerly couched.
But thanswere will not so bryefly bee touched.
And your selfe, to length it, taketh direct trade.
For to all reasons, that I haue yet made,
Vee seeme more to seeke reasons how to contend,
Than to the counsel of myne to condescend.
And to be playne, as I must with my frend,
I perfectly feelee euen at my fingers ende.
So hard is your hande set on your halspeny,
That my reasoning your reason setteth nought by.
But reason for reason, yee so stiffly lay,
By prouerbe for prouerbe, that with you do way,
That reason onely shall herein naught mone you
To heare more then speake. wherefore I will proue you,
With reason, assisted by experience.
Which my selfe saw, not long since nor farre hence,
In a matter so lyke this fashon in frame,
That none can be lyker, it seemeth euen the same,
And in the same, as your selfe shal espy,
Each sentence soothed with a prouerbe twelny.
And at ende of the same, yee shall cleerly see
How this short question shortly answerd may bee.
Ye mary (quoth hee) now yee shoote nie the picke,
Practise in all, aboue all toucheth the quicke.
Proofe vpon practise, must take hold more sure,
Then any reasoning by gesse can procure.

The first part.

If pee byng practise in place, without fabling,
I will banish both hast and busie babling.

And yet that promise to performe is mickle,
For in this case my tong must oft tickle.
Vee know well it is, as telth vs this old tale,
Meete that a man bee at his owne bydale.
If he wive well (quoth I) meete and good it were,
Or els as good for him another were there.
But for this your bydale I meane not in it,
That silence shall suspend your speech euery whit.
But in these mariages, which pee here meue,
Since this tale containeth the counsaile I can geue,
I would see your eares attens with your tong,
For aduyle in both these weddinges old and yong,
In which hearing, tyme scene when and what to talke,
When your tong tickleth, at wil let it walke.
And in these bydales, to the reasons of ours,
Marke mine experience in this case of yours.

The vij. Chapter.

Vithin few yeares past, from London no far way
Where I and my wife with our pooze household lay:
Two yong men were abyding, whom to discerne,
Where I in portraying persons dead or aliue,
As cunning and as quicke, to touch them at full,
As in that feat I am ignorant and dull:
Neuer could I paynt their pictures to allow,
More lyuely, than to paynt the picture of you.
And as your three persons shew one similitude,
So shew you three one, in al thinges to be viewd,
Lyke wise a widow and a mayde there did dwell,
A lyke, lyke the widow and mayde ye of tell.
The frendes of them four in euery degree,
Standing in state as the frendes of you three.
Those two men, each other so halsted or taried,
That those two women on one day they marryed.

Into

The first part.

Into two houses, which next my house did stand,
The one on the right, the other on the left hand.
Both bridegromes bade mee, I could do none other,
But dyne with the one, and suppe with the tother.
Hee that wedded this widow ryche and olde,
And also hee, fauourd me so, that they would
Make mee dyne or suppe once or twyce in a weeke.
This pooze yong man and his make being to seeke
As oft, where they might eate or drinke, I them bad;
Where I at home, to such pittauce as I had.
Which common conference such confidence wrought,
In them to mee, that deed, woord, ne welny thought
Chaunced among them, what euer it were,
But one of the foure, brought it straght to myne eare.
Whereby betweene these twayne and their two wyues,
Both for welch and woe, I knew all their four liues.
And since the matter is much intricate,
Betweene syde and syde, I shall here separate
All matters on both sydes, and than sequestrate
Ehone syde, whyle the other, be full reherst, in rate,
As for your vnderstanding may best stande.
And this yong pooze couple shall come first in hand.
Who, the day of wedding and after, a whyle,
Could not looke each on other, but they must smile.
As a whelp for wanconnes in and out whippes,
So plaide these twayne as mery as thre chippes.
Hee there was God (quoth hee) when all is doone.
Ahyde (quoth I) it was yet but hony moone.
The blacke ore had not trode on his nor her foote.
But ere this bryanch of blisse could reach any roote,
The flowers so faded, that in fiftene weekes,
A man might espy the change in their cheekes.
Both of this pooze wretch, and his wiffe this pooze wench,
Their faces told toies, that Cotnam was turnd frenth.
And all their light laughing turnd and translated
Into sad sighing, all mirth was amated.

The first part.

And one morning timely hee toke in hand,
To make to my house a sleeues errand,
Hauking vpon me, his minde herein to breake,
Which I would not see, till hee began to speake,
Praying mee to heare him. And I sayd, I would.
Wherewith this that followeth foorth with hee tould.

The viij. Chapter.

I Am now driuen (quoth he) for ease of my hart,
To you, to viter part of myne inward smart.
And the matter concerneth my wife and mee,
Whose fathers and mothers long since dead bee.
But vncles, with aunces and colins haue wee
Dyuers rich on both sides, so that we did see,
If we had wedded, each, where each kindred would,
Neither of vs had lackt, either siluer or gold.
But neuer could suite, on either syde obtaine
One peny, to the one wedding of vs twaine,
And since our onemarrying or marrying day,
Where any of them lea vs, they thinke a way,
Solemnly swearing, such as may giue bight.
Whyle they and wee liue, of them wee get right nought.
Nor nought haue wee, nor no way ought can wee get,
Sauing by borrowing, til we be in det
So far, that no man any more will vs lende:
Whereby, for lacke, wee both be at our wittes ende.
Whereof no woonder, since the ende of our good,
And beginning of our charge, together stood.
But wit is neuer good till it be bought.
Howbeit when bought wits to best price be brought,
Yet is one good fore-wit woorth two after wits.
This payeth me home les and ful more folly bits.
For had I lookt afore, with indifferent eye,
Though haile had made mee thus neuer so dry:
Yet to drowne this drougt, this mist I needes thinke,
As I would needes brywe, so must I needes drinke.

The first part.

The drinke of my bride cup I should haue forborne,
Till temperance had tempred the tast before.
I see now, and shall see while I am aliue,
Who woth ere he be wise shall die ere hee chysue.
I sing now in this fact, factus est repentes,
Now myne eyes be open I do repent me.
Hee that will sell lawne before he can sold it.
He shal repent him before he haue sold it.
Some bargains deare bought, good cheape would be sold,
No man loueth his fetters, bee they made of gold.
Where I loose from the lously lukes of my chayne,
I would not daunce in such fayre fetters againe.
In house to kepe household, when folkes wil needes wed,
Moe thinges belong, then four bare legs in a bed.
I reckened my wedding a sugar sweete spice,
But reckners without their host must reckon twice.
And although it were sweet for a weeke or twaine,
Sweet meate wil haue some sawce, I see now plaine.
Continuall penury, which I must take
Telth me, better eie out then alway ake.
Boldly and blindly I ventred on this,
How be it, who so bold as blinde Bayard is?
And herein to blame any man, then should I raue.
For I did it my selfe: and selfe doe, selfe haue.
But a day after the faire commeth this remorse,
For reliefe: for though it be a good horse
That neuer stumbleth, what praise can that anouch
To iades that breake their neckes at first tripple or touch.
And before this my first foile or breakneck fall,
Subtillly lyke a sheepe thought I, I shall
Cut my cote after my cloth. When I haue her.
But now I can smell, nothing hath no sauer.
I am taught to know, in more hast then good speede,
How Iudicare cam into the Creede.
My careful wife in one corner weepeth in care,
And I in an other the purse is threede-bare.

The first part.

This corner of our care (quoth he) I you tell.
To craue therein your comfortable counsell.

The ix. Chap. iter.

I Am soyy (quoth I) of your pouerty,
And more soyy, that I can not succour yee,
If yee sturre your neede in pnye almes to stur,
Then of trouth yee beg at a wrong mans dur.
There is nothing more wayne, as your selfe tell can,
Than to beg a byrech of a bare arst man.
I come to begge nothing of you (quoth hee)
Saue your aduise, which may my best way bee,
How to win present salue for this present soze.
I am like thill surgeon (sayd I) without store
Of good playsters. Howbeit such as they are,
Yee shall haue the best I haue. But first declare,
Where yours and your wines rich kinsfolkes do dwell.
Enuyronned about vs (quoth hee) which sheweth well,
The nere to the Church, the further from God.
Most part of them dwell within a thousand rod.
And yet shall wee catch a hare with a tabor,
As soone as catch ought of them, and rather.
Yee play coleprophet (quoth I) who taketh in hand,
To know his answers before he do his errand.
What should I to them (quoth hee) King or flitter?
An vnbidden guest knoweth not where to sit.
I am cast at cartes arse, some folke in lacke
Can not please: A broken sleue holdeth tharme backe.
And shame holdeth me backe, being thus forsaken.
Tush man (quoth I) shame is as it is taken.
And shame take hie that shame thinketh yee haue none.
Vnminded, vnmoooned, goe make your mone.
Till meate fall in your mouth, will pee lye in bed,
Or sit still: nay, hee that gapeth all hee beed,
May fortune to fast and famish for hunger.
Set forward, yee shall neuer labour ponger.

The first part.

Well (quoth hee) if I shall needes this viage make,
With as good wil as a Beare goth to the stake.
I will strepght weie anker, and hope by sayle,
And thitherward hie mee in haste lyke a snayle:
And home agayne hitherward quicke as a Bee.
Now for good lucke, cast an old shooe after mee.
And first to myne vncle, brother to my father,
By suite, I wil assay to winne some fauer:
Who brought mee vp, and til my wedding was don,
Loued me not as his nephew, but as his son.
And his heire had I bin, had not this chaunced,
Of landes and goods, which should me much auanced.
Trudge (quoth I) to him, and on your maribones,
Crouch to the ground, and not so oft as ones
Speake any one woord him to contrary.
I can not tel that (quoth he) by saynt Mary.
One ill woord apeth an other, as folkes speake.
Well (quoth I) better is to boow then bryake.
It hurteth not the tounge to geue fayre woordes.
The rough net is not the best catcher of burdes.
Since yee can nought winne, if yee can not please,
Best is to suffer: for of sufferance cometh ease.
Cause causeth (quoth he) and as cause causeth mee,
So will I doo. And with this away went hee.
Yet whether his wife should goe with him or no,
Hee sent her to me to know ere he would goe.
Whereto I sayde, I thought best he went alone.
And you (quoth I) to goe streight as hee is gone,
Among your kinsfolke likewise, if they dwell nye.
Yes (quoth shee) all round about euen hereby.
Namely, an aunt, my mothers sister: who wel
(Since my mother died) brought me by from the shell.
And much would haue geuen me, had my wedding growne
Upon her fanly, as it grew vpon myne owne.
And in likewise myne vncle her husband, was
A father to mee. Well (quoth I) let pas:

B

And

The first part.

And if your husbände wil his assent graunt,
Goe, hee to his vncle, and you to your aunt.
Yes this assent hee graunteth befoze (quoth she)
For he ere this thought this the best way to bee.
But of these two thinges he would determine none
Without aide. For two heads are better then one.
With this wee departed, shee to her husband,
And I to diner to them on thother hand.

The x. Chapter.

Vhan diner was doone I came home agayne,
To attend on the returne of these twayne.
And ere thye howses to ende were fully tryde,
Home came she first, welcome (quoth I) and well hyde,
Vea a short horse is soone corrid (quoth shee)
But the weaker hath the woozse we all day see.
And after our last parting, my husband and I
Departed, each to place agreed formerly.
Myne vncle and aunt on me did loure and glome.
Both bad me good speed, but none bad me welcome.
They folkes glomd on me too, by which it appereth.
The yong cocke croweth, as he the old heareth.
At diner they were, and made (for manners sake)
A kynswoman of ours me to table take.
A false flattrring filth, and if that be good,
None better to beare two faces in one hood.
She speaketh as shee would creepe into your bosome.
And when the meale mouth hath wooon the bottome
Of your stomacke, than wil the pickethanke it tell
To your most enemies, you to buy and sell.
To tell tales out of schoole, that is her great lust.
Looke what shee knoweth, blab it wist, and out it must,
There is no moe such titifys in Englandes ground,
To hold with the hare, and run with the hound.
Fyre in the one hand, and water in the tother,
The makebate beareth betweene brother and brother.

She

The first part.

She can winke on the pet, and werye the lam.
She maketh earnest matters of euery flumflam.
Shee must haue an oze in euery mans barge.
And no man may chat ought in ought of her charge.
Coll vnder candlestick shee can play on both handes,
Diffimulation well shee vnderstandes.
Shee is lost with an aple, and wooen with a nut.
Her tong is no edge tooke, but yet it will cut.
Her cheekes are purple ruddy lyke a horse plumme.
And the bigge part of her bodie is her bumme.
But little ritte all taylor, I haue heard ere this,
As high as two horse loues her person is.
For priuy nips or castes ouerthwart the shinnes,
Hee shal leese the mastery that with her begins.
Shee is, to turne loue to hate, or ioy to greefe.
A paterne as meeete as a rope for a theefe.
Her promise of friendship for any auaille,
Is as sure to hold as an ele by the taylor.
Shee is nether fish nor flesh, nor good red herring.
Shee is a ringleader there. And I feareing
Shee would spit her venim, thought it not euill
To set by a candle before the deuill.
I clawd hir by the backe in way of a charme,
To do me, not the more good, but the lesse harme.
Praying her in her eare, on my syde to holde,
Shee thereto swearing by her false sayth, shee would.
Streight after dinner myne aunt had no choice,
But other burst, or burst out in Pilats voice.
Vee huswife, what wind blowth ye hyther thus right?
Vee might haue knockt ere yee came in, leane is light.
Better vnbozne then vntaught, I haue heard say,
But yee be better fedde then taught farre away.
Not very fat fed, sayd this flebergerbet,
But neede hath no law, need maketh her hicher set.
She comth neece Als (quoth he) for that is her name,
More for neede, than for kynnes, peine of shame.

The first part.

Howbeit shee can not lacke, for hee syndeth that seekes,
Lovers liue by loue, as Larkes liue by leekes,
Sayd this Ales, much moze than halfe in mockage.
Tush (quoth myne aunt) these louers in dotage
Thinke the ground beare them not, but wed of cozage
They must in all haste, though a loafe of bozage
Might bupe all the substance that they can sell.
Well aunt (quoth Ales) all is well that endes wel.
Vea Ales, of a good beginning cometh a good end.
Not so good to borrow, as hee able to lend.
May indeed aunt (quoth shee) it is sure so,
Shee must needes graunt, shee hath wrought her own wor.
Shee thought Ales, shee had seene far in a millstone,
When shee got a husband, and namely such one,
As they by wedding could not onely nought win,
But lose both liuing and loue of all their kin.
Good aunt (quoth I) humbly I beseech pee,
My trespass done vnto you forgeue it mee.
I know and knowledg, I haue wrought myne one payne,
But thinges past my handes, I can not call agayne.
True (quoth Ales) thinges done can not bee vndoone,
Be they done in due tyme, too late or too soone:
But better late then neuer to repent this,
Too late (quoth myne aunt) this repentance shewd is,
When the steede is stolne but the stable durre.
I tooke her for a rose, but shee breedeth a burre.
Shee cometh to sticke to mee now in her lacke,
Rather to rent of my clothes from my backe,
Than to do me one farthing woozth of good.
I see day at this litle hole. For this bood
Sheweth what fruite will follow. In good sayth I sayd,
In way of your petition I sue for your aid.
A well (quoth shee) now I well vnderstande
The walking staffe hath caught warmth in your hand.
A cleane fingered huswife, and an yble, folke say,
And will be lyme fingered I feare by my saye.

The first part.

It is as tender as a Parsons lemmman,
Nought can shee dooe, and what can shee haue than:
As sober as shee seemth, fewe dayes come about
But she will once wash her face in an ale clout.
And then betweene her and the rest of the rout,
I proude, and thou proude, who shall beare thashes out.
She may not beare a feather, but shee must breath,
Shee maketh so much of her paynted sheath.
She thynkth her farthing good siluer I tell you,
But for a farthing who ever did sell you,
Might bost you to be better sold than bought.
And yet though shee be worth nought, nor haue nought,
Her gowne is gayer and better then mine.
At her gaye gowne (quoth Ales) yee may reppne.
How be it as wee may we loue to goe gay all.
Well, well (quoth myne aunt) pryde will haue a fall.
For pryde goeth before, and shame cometh after.
Sure (sayd Ales) in manner of mocking laughter,
There is nothing in this world that agreeth worse,
Then doth a Ladies hart and a beggers purse.
But pryde she sheweth none, her looke reason alloweth,
Shee lookth as butter would not melt in her mouth.
Well, the stil low cat by all the drasse Ales.
All is not gold that glisters by told tales.
In youth shee was toward and without cuill.
But soone rype soone rotten, yong saint old deuill.
How be it lo God sendth the shrewd cowe shorpe hornes.
While shee was in this house shee sate vpon thornes.
Each one day was thee, till liberty was borow,
For one months tye to bring her whole lyues sorow.
It were pittie (quoth Ales) but shee should do well.
For beauty and stature shee beareth the bell.
All weede groweth fast Ales: where by the corne is loyne.
For surely the weede ouergroweth the corne.
Yee prayse the wine before yee taste of the grape.
But shee can no more harme than can a shee ape.

The first part.

It is a good body, her property pceures:
Shee lacketh but euen a new payze of fleenes.
If I may (as they say) tell trouth without sinne,
Of trouth shee is a wolfe in a lambes skinne.
Her hart is ful hie, when her eie is ful low.
A guest as good lost as found, for all this shew.
But many a good cow hath an euill cause.
I speake this daughter in thy mothers behalfe.
My sister (God rest her soule) whom though I lost,
Was cald the floure of honesty in this cost.
Aunt (quoth I) I take for father and mother,
Myne vncle and you about all other.
When we would, ye would not be our child (quoth she)
Wherefore now when ye would, now wil not wee.
Since thou wouldst needes cast away thy selfe thus,
Thou shalt sure sinke in thyne owne sinne for vs.
Aunt (quoth I) after a dotting or drunken deede,
Let submission obtayne some mercy or meede.
Vee that killeth a man when he is dronke (quoth she)
Shal be hangd when hee is sober. And hee
Whom in itching no scratching will forbeare,
He must beare the smarting that shall follow there.
And thou being boyne very nigh of my stocke;
Though nye be my kirtell, yet neere is my snocke.
I haue one of myne owne whom I must looke too.
Vee aunt (quoth Ale) that thing must ye needes doe.
Nature compelti you to set your owne first by.
For I haue heard say, it is a decre colup
That is cut out of thowne flesh. But yet aunt,
So small may her request bee, that ye may graunt
To satisfy the same, which may do her good,
And you no harme in auaucing of your owne blood.
And cosin (quoth shee to mee) what ye would craue,
Declare, that our aunt may know what ye would haue.
May (quoth I) bee the winners all looses,
Folke say alway, beggers should bee no choosers.

Mich

The first part.

With thanks I shal take what ever myne aunt please.
 Where nothing is, a litle thing doth ease,
 Hunger maketh hard beanes sweet, where saddles lac,
 Better ryde on a paw, than on the horse bare backe.
 And by this prouer be appeareth this o thing,
 That alway somewhat is better then nothing.
 Hold fast whan yee haue it (quoth shee) by my life.
 The boy thy husband, and thou the girl his wife,
 Shall not consume that I haue laboured for.
 Thou art yong yrough, and I can worke no more.
 Kyt Calot my cousin saw this thus farre on,
 And in myne aunces eare shee whispyeth anon
 Roundly these woordes, to make this matter whole.
 Aunt, let them that be a colde blow at the cole.
 They shall for mee Alex (quoth shee) by Gods blis.
 She and I haue shaken handes, farewell vnkist.
 And thus with a beck as good as a diu gard,
 Shee slang from me, and I from her hitherward.
 Begging of her bootech not the woorth of a beane.
 Little knoweth the fat sow, what the leane doth meane.
 Forsooth (quoth I) yee haue bestird yee well.
 But where was your buckle while, all this fray fell?
 A sleepe by (quoth shee) routing lyke a hogge.
 And it is euil wakiug of a sleeping dogge.
 The bitch and her whelp might haue bene a sleepe too,
 For ought they in wakiug to mee would doo.
 Fare yee well (quoth shee) I wil now home streight,
 And at my husbandes handes for better newes weight.

The xi. Chap. ter.

HE that came to mee the next day before noone.
 What thinges now (quoth I) how haue ye doone?
 Upon our departing (quoth hee) yester day
 Toward myne vncles, somewhat more than midway,
 I ouertooke a man, a seruant of his,
 And a frend of myne, altho gessed streight with this

The first part.

What myne errand was, offering in the same,
To doe his best for mee: and so in Gods name
Thither wee went, no body being within,
But myne vncke, myne aunt, and one of our kin,
A mad knaue, as it were a rayling gesser,
Not a moze gagging gander hence to Chester.
At sight of me he asked, who haue wee there?
I haue seene this gentleman, if I will where.
How be it so, sel dome secne, soone for gotten.
He was (as he will bee) somewhat cupshotten.
Sixe dayes in the weeke, besyde the market day,
Halt is aboue wheat with him, market men say.
But for as much as I saw the same taunt
Contented well mine vncke and myne aunt,
And that I came to fall in, and not to fall out,
I forbare, or else his drunken red shout,
I would haue made as oft to chaunge from hew to hew,
As doth the cockes of Inde. For this is true,
It is a small hop on my thombe. And Christ wot,
It is wood at a woord, litle pot soone hot.
Now mery as a cricket, and by and by,
Angry as a waspe, though in both no cause why.
But hee was at home there, hee might speake his will.
Euery cocke is proude on his owne dunghill.
I shall bee euen with him herein whan I can.
But he hauing done, thus myne vncke began.
Pee marchant, what attempth you to attempt vs,
To come on vs befoze the messenger thus:
Roming in and out, I heare tell how pee cosse.
But sonne, the rolling stone neuer gatherth mosse.
Lyke a pickpurse pilgrim pee pype and pee proule
At rours, to robbe Peter and pay Poule.
I wis I know ere any moze hee tolde,
What vrasse is your errand, but drinke pee wold.
Uncle (quoth I) of the cause, for which I come,
I pray you patiently heare the whole summe.

The first part.

In sayth (quoth hee) without any moze summing,
I know to beg of me is thy comming.
Forsoch (quoth his man) it is so indeede.
And I dare boldly bolste, if yee knew his neede,
Yee would of pittie yet set him in such stay.
Sonne, better be enuied than pitied, folke say.
And for his cause of pitie (had hee had grace)
Yee might this day haue bene cleere out of the case.
But now hee hath well fished, and caught a frogge.
Where nought is to wed with, wise men flee the clog.
Where I (quoth I) did not as yee wold or bar,
That repent I oft, and as oft with I had.
Some (quoth hee) as I haue heard of myne olders,
Withers and wolders bee no good houlders.
This prouer be for a lesson, with such other,
Not lyke (as who sayth) the sonne of my brother,
But lyke myne owne sonne, I oft before told thee,
To cast her quite of, but it would not hold thee.
When I wold thee any other where to goe,
Tush, there was no moe maydes but Malkin thoe.
Yee had bene lost to lacke your lust, when yee list,
By two myles trudging twise a weeke to bee kist.
I would yee had kist, wel I will no moe sturre.
It is good to haue a hatch before the durre.
But who will in tyme present pleasure refrayne,
Shall in time to come, the moze pleasure obtayne.
Follow pleasure, and then will pleasure flee:
Flee pleasure, and pleasure will follow thee.
And how is my saying come to passe now?
How oft did I propherie this betweene you
And your giniſſnee nyce beetur?
When sweete sugar should turne to soure salt petur,
Whereby yee should in seeing that yee neuer saw,
Thinke that you neuer thought: your selfe a daw.
But that tyme yee thought mee a daw: so that I
Did no good in all my woordes then, saue onely,

Approued

The first part.

Approued this prouerbe playne and true mater,
A man may well bring a horse to the water,
But hee can not make him drinke without hee will.
Colts (quoth his man) may proue wel with catches ill.
For of a ragged colt there cometh a good horse.
If he be good now, of his yll past no force.
Well, hee that hangeth himselfe on soday, sayd hee)
Shall hang still vncut downe on monday for mee.
I haue hangd by my hatchet, God speed him well.
A wonder thing what thinges these old thinges tell,
Cat after kinde good mouse hunt. And also
Men say, kynde will creepe where it may not goe.
Commonly all things sheweth from whence it came.
The litter is lyke to the syre and the damme,
How can the sole amble, if the horse and mare trot?
These sentences are assigned vnto thy lot,
By conditions of thy father and mother,
By sister in law, and myne owne sayd brother.
Thou followest their steps as right as a lyne,
For when prouander pricketh them a little tyme,
They did as thy wyfe and thou did, both dole
Each on other, and being not worth a grote,
They went (witleffe) to wedding. Whereby at last
They both went a begging. And euen the lyke cast
Hast thou. thou wilt beg or steale, ere thou die.
Take heed frende, I haue scene as far come as nye.
If yee seeke to find thinges ere they bee lost.
Yee shall find one day yee come to your cost.
This do I but repete, for this I told thee,
And more, I say: but I could not then hold thee.
Nor will not hold thee now: nor such folly feele,
To set at my hart that thou settest at thy heele.
And as of my good, ere I one grote geeue,
I will see how my wyfe, and my selfe may leue.
Thou goest a glenning ere the cart haue caried.
But ere thou gleine ought, since thou wouldest be married.
Shal

The first part.

Shal I make thee laugh now, and my selfe weepe then?
Nay good child, better children weepe then old men.
Men should not prse much, to spend much vppon fooles.
Fish is cast away that is cast in drie pooles.
To flee charge, and find ease, yee would now here ofte,
It is easie to crye ble at other mens cost.
But a bow long bent, at length must waxe weake.
Long bent I toward you, but that bent I wil breake.
Fare well, and feede full, that loue yee wel to doo
But you lust not to do, that longeth thereto.
The cat would eate fish, and would not wet her feete.
They must hunger in frost, that will not worke in heete.
And he that wil thypue, must aske leaue of his wife.
But your wife will giue none, by your and her life.
It is hard to wiue and thypue both in a yeaere.
Thus by the wiuing, thypuing doth so appere,
That thou art past thys before thys beginne.
But loe, will wil haue will, though wil woe winne.
Will is a good sonne, and will is a shrewd boy.
And wilful shrewde will hath wrought thee this toy.
A gentle whyte spurte, and at need a sure speare.
He standeth now as hee had a flea in the eare.
How be it for any great curtesie hee doth make,
It seemeth the gentle man hath eaten a stake.
Hee beareth a dagger in his sleue, trust mee,
To kil all that hee meeteth prouder then hee.
Hee wil perke, I heare say hee must haue the bench.
Iacke would be a gentleman if hee could speake french.
Hee thinketh his feete be where his head shal neuer come.
Hee would sayne flee, but hee wanteth ferbers, some.
Sir (quoth his man) he wil no fault defende,
But hard is for any man all faultes to mend.
He is lyueles, that is faultles, old folkes thought.
He hath (quoth he) but one fault, hee is nought.
Well (quoth his man) the best cart may ouerthrowe.
Carts well driuen (quoth hee) goe long by right thowre.

But

The first part.

But for my reward, let him be no longer tarier.
I will send it him by John Long the carier.
O helpe him sir (said he) since yee easily may.
Shameful crauing (quoth he) must haue shamefull pay.
Yee may sir (quoth he) mend thre nages with one yee.
Two false knaues neede no broker, men say (sayd he)
Some say also, it is mery when knaues meete.
But the moe knaues, the woorse company to grette.
The one knaue now croucheth, while thother crauith.
But to shew what shal be his releuauith,
Eicher after my death, if my will bee kept,
Or during my lyfe: had I this hall hept
With gold, he may his part on good fryday eate,
And fast neuer the woorse, for ought hee shal get.
These former lessons cond, take sooth this, sonne.
Tell thy cards, and than tell mee what thou hast won.
Now here is the doze and there is the way:
And so (quoth hee) farewell gentle Gestray.
Thus parted I from him, being much dismayde,
Which his man saw, and to consozt mee sayd:
What man, plucke vp your heart, bec of good cheere.
After cloudes blacke, wee shal haue wether cleere.
What should your face thus againe the woel be shorne
For one fall: What man all this wind shakes no corne.
Let this winde ouerblow: a tyme I will spye,
To take winde and tyde with mee, and speed thereby.
I thanke you (quoth I) but great hoste and small roste,
Maketh vnlaury mouthes, where euer men olle.
And this host very vnlauryly serueth.
For while the grasse groweth the horse starueth.
Better one byrde in hand than ten in the wood.
Rome was not built in one day (quoth he) and yet stood
Til it was finish, as some say, ful saye.
Your heart is in your hols all in dispaye.
But as euery man say, a dog bath a day.
Should a man dispaye than any day: nay.

The first part.

Yee haue many stringes to the bowe, for yee know,
Though I, hauing the bent of your vnckles bow,
Can no way bring your bolt in the butte to stande,
Yet haue yee other markes to rouse at hand.
The hayes hang not al by one mans girdle, man.
Though nought wilbe woon here, I say, yet yee can
Cast other kinsmen, of whom yee may get,
Here some and there some, many small make a great.
For come light winningnes with blessinges or curses,
Euermore light gaynes make heauy purles.
Children learne to creepe ere they can learne to goe.
And little and little yee must learne euen so.
Thowe no gift agayne at the geuers head:
For better is halfe a lose than no bread.
I may begge my bread (quoth I) for my kin all
That dwelch nye. Well yet (quoth he) and the woozst sal,
Yee may to your kinsman, hence nine or ten myle.
Rich without charge, whom yee saw not of long whyle.
That benchwhistler (quoth I) is a pinchpeny,
As free of gift, as a poze man of his eye.
I shall get a fart of a dead man, as soone
As a farthing of him, his dole is soone doone.
He is hie in thynke, and so streight laste,
That pride and couetyse withdraueth all repaste
Yee know what hee hath beene, (quoth he) but pwise,
Absence sayth plainly, ye know not what he is.
Yen know (quoth I) I haue heard now and then,
How the market goeth by the market men.
Further it is sayd, who that saying wayeth,
It must needes be true that euery man sayth.
Yen say also, children and fooles can not lye.
And both man and child sayth, hee is a hensby.
And my selfe knoweth him, I dare boldly brag,
Euen as well as the begger knoweth his bag.
And I knew him not woozth a gray grote.
He was at an ebbe, though he be now a flote.

Pooze

The first part.

Poorer as the poorest. And now nought he setteth
By poorer folke. For the parish Priest forgetteth
That euer hee hath bene holy water clarke.
By ought I can now heare, or euer could marke.
Of no man hath hee pity or compassion.
Well (quoth he) euery man after his fashion.
He may yet pity you, for ought doth appeare:
It hath in one houre, that hath not in seuen yere.
For speake not your fortune, nor hyde not your neede.
Nought vnto nought haue, spare to speake, spare to speeke.
Unknowne unkist: it is lost that is vnsought.
As good seeke nought (quoth I) as seeke and fynde nought.
It is (quoth I) ill fishing before the net.
But though wee get litle, deare bought and far set
Are daynties for ladies. Go we both twoo,
I haue for my mayster thereby to doo,
I may breake a dish there. and sure I shall
Set all at sixe and seuen, to win some windfall.
And I will hang the bell about the cats necke.
For I wil first breake, and leobard the first cheeke.
And for to win this praye, though the cost bee myne,
Let vs present him with a bottle of wyne.
What should we (quoth I) grease a fat sow in tharke,
We may do much ill, ere we do much warke.
It is to geue him, as much almes or neede,
As cast water in tems, or as good a deed,
As it is to helpe a dogge ouer a stile.
Then goe wee (quoth he) we leese time all this while.
To follow his fancy, wee went togeather,
And toward night yester night when we came thither,
She was within, but hee was yet a brode.
And streight as shee saw mee, shee sweld lyke a tode.
Pattering the devils Pater noster to her selfe,
God neuer made a more crabbed elfe.
Shee had him welcome, but the worse for mee.
This knave cometh a begging, by me thought shee.

The first part.

I smeld her out, and had her streight in the winde.
She may abyde no beggers of any kinde.
They be both greedy guttes all geuen to get,
They care not how: all is fish that comth to net.
They know no end of their good: nor beginning
Of any goodnes. such is wretched winning.
Hunger droppeth euen out of both their noses.
& hee goeth with broken shoone, and torne holes.
But who is woorse shod than the shoemakers wife,
With shoyful of new shooes all her life?
Or who wil doo lesse, then they that may do most?
And namely of her I can no way make booste.
She is one of them, to whom God had whoe.
She will all haue, and will right nought forgoe.
She wil not part with the paring of her nayles,
She toyleth continually for auayles.
Which lyfe shee hath so long now kept in bye,
That for no lyfe shee would make chaunge, bee sure.
But this lesson lernd I ere I was yeares seuen:
They that be in hell, wene there is none other heauen.
She is nothing sayre, but she is ill fauourd.
And no more vnclenly, than vnswete saourd.
But hackney men say, at mangy hackneis byre,
A scald horse is good inough for a scabd squyre.
He is a knuckelbondyard very meete
To match a mimon neither sayre nor sweete.
He winketh with the toun eie, and looketh with the tother:
I wil not trust him though hee were my brother.
He hath a poyson wit, and all his delyte,
To giue tauntes and checkes of most spiteful spite.
In that house commonly such is the cast,
A man shal as soone breake his neck as his fast.
And yet now such a gid did her head take,
That more for my mates then for manners sake,
We had bread and drinke, and a cheefe, very great.
But the greatest crabs be not all the best meate.

The first part.

For her crabbed cheeke, with all the greatnes,
Might well abyde the finenes, or sweetnes.
Ayon he came in. And when hee vs saw,
To my companion kyndly he did draw,
And a wel fauourd welcome to him hee yeeldes,
Bidding me welcome strangely ouer the fieldes,
With these woordes: Ah yong man, I know your mater,
By my sayth you come to looke in my watter.
And for my comfort to your consolation,
Vee would, by my purse, geue me a purgation.
But I am laxative ynough there orher wise.
This (quoth this yong man) contrary doth ryse.
For hee is purse sicke, and lacketh a Phisition,
And hopech vpon you in some conditon,
Not by purgation, but by restorative,
To strength his weaknes, to keepe him aloue.
I can not (quoth he) for though it be my lot
To haue speculation, yet I practise not.
I see much, but I say litle, and do lesse,
In this kind of Phisicke. And what would yee gesse,
Shall I consume my selfe, to restore him now?
Nay, backare (quoth Dextimer to his Sow)
Vee can before this tyme, no tyme aspyne,
In which hee hath layd downe one peny by myne,
That euer might either make mee byte or sup.
And hir lady freed, nought lay downe, nought take vp.
Ka mee, ka thee, one good turne asketh an other.
Nought wooen by the tone, nought wooen by the tother,
To put me to cost, thou camst halfe a score myles,
Out of thyne owne nest, to seeke me in these out ples.
Where thou wilt not step ouer a straw, I thinke,
To win me the woorth of one draught of drinke.
No more than I haue wonne of all thy whole stocke.
I haue bene common Tacke to all that whole flocke.
When ought was to doo, I was common hackney,
Folke call on the horse that will cary alwey.

But

The first part.

But eremoze the common hoyle is wooft shod.
Desert and reward be oft times thinges far od.
At end I might put my winning in mine eye,
And see neuer the wooft, for ought I want them by.
And now without them, I liue here at slaues end.
Where I neede not bozowe, nor I will not lend.
It is good to beware by other mens harmes.
But thy taking, of thyne aulter in thyne armes,
Teacheth other to beware of their harmes by thine.
Thou hast stricken the ball, vnder the line.
I pray you (quoth I) pittie mee a pooze man,
With somewhat, till I may worke as I can.
Toward your working (qu he) ye make such castings.
As approue you to bee none of the hastings.
Vee run to worke in haste as nine men held yee.
But whensoever ye to worke must yelde yee.
If your meetemate and you meete together,
Then shall wee see two men beare a fether.
Recompensing former loytring life loose,
As did the pure penitent that stole a goose,
And stakke downe a fether. And where ould folke tell,
That euill gotten good neuer prooueth well.
Vee will truly get, and true getting well keepe,
Till time ye be as rich as a newe shorne sheepe:
How be it whan thurst and you sell first at a fray,
You played the man, for ye made thurst run away.
So helpe me God, in my pooze opinion,
A man might make a play of this minion,
And sayn no ground, but take tales of his own frends.
I sucke not this out of my owne fingers ends.
And sens ye were wed, although I nought gaue you,
Yet pray I for you, God and saint Luke saue you.
And here is all. For what should I further wade?
I was neither of Court nor of Counsaile made.
And it is, as I haue learned in lystning,
A pooze dog, that is not worthy the whylling.

The first part.

A day ere I was wedde, I had you (quoth I)
Scarbrough warning I had, (quoth hee) whereby
I kept me thens, to serue thee according.
And now if this nightes lodging and bording,
May ease thee, and rid me from any more charge:
Then welcome, or els get thee streight at large.
For of further reward, marke how I bost me,
In case as yee shall yelde me as ye cost me,
So shall ye cost me as ye yelde me likewise.
Which is, a thing of nought rightly to surmise.
Here withall his wife to make vp my mouthe,
Not onely hir husbandes taunting tale auouthe,
But thereto deuileth to cast in my teeth,
Checkes and choking oysters. And when shee seeth
Her time to take vp, to shew my fare at best,
Yee se your fare (sayd shee) set your hart at rest.
Fare yee well (quoth I) how euer I fare now.
And well mote ye fare both, when I dine with you.
Come, goe wee hens friend (quoth I to my mate)
And now will I make a crosse on this gate.
And I (quoth he) crosse thee quite of my booke,
Sens thou art crosse sayde, auale unhappy booke.
By hooke or crooke nought could I win there, men say
He that comth euery day, shall haue a cocknap.
He that comth now and then, shall haue a fat hen.
But I gat not so much in coming seelde when,
As a good hens fether, or a pooze egshell.
As good play for nought as worke for nought, folke tel.
Well well (quoth he) we be but where we were.
Come what come would, I thought ere we came there,
That if the worst fell, wee could haue but an aie.
There is no harme done man in all this fray:
Neither pot broken, nor water spilt.
Farewell hee (quoth I) I will as soone be hilt,
As waite againe for the mooneshine in the water,
But is not this a pretty piked matter?

The first part.

To disbeigne me, who mucke of the world hoordeth n.
As he doth, it may rime but it accordeth not.
She someth like a boze, the beast shoulde seeme bolde.
For shee is as fierce, as a Lion of Cotsolde.
Shee frieth in her owne grease, but as for my part,
If shee bee angry, beshrew her angry hart.
Friend (quoth he) hee may shew wisdom at will,
That with angry hart can holde his tongue still.
Let patience growe in your garden alway.
Some loose of od end will come man, some on day
From some friend, either in life or at death.
Death (quoth I:) take we that time, to take a breath.
Then graffe wee a greene graffe on a rotten roote,
Who waitth for dead men shoen, shall goe long barefoote.
Let pass (quoth he) and let vs bee trudgeing,
Where some noppie ale is, and soft sweete ludgeing.
Be it (quoth I) but I would very fayne cate.
At breakfast and diner I eete litle meate.
And two hongry meales make the third a glutton:
We went where we had boilde beefe and bake mutton,
Whereof I fed me as full as a tume.
And a bed were wee ere the cloake had nine runne.
Earely we rose, in hast to get away,
And to the hostler this morning by day
This fellow calde. what how fellow, thou knaue,
I pray thee let me and my fellow haue
A heare of the dog that bote vs last night.
And bitten were wee both to the braine aright,
We saw ech other drunke in the good ale glas,
And so did ech one ech other, that there was.
Saue one, but olde men say that are skild,
A hard foughten feild, where no man scapth vnkilld.
The reckning reckned, he needes would pay the shot,
And needes hee must for me, for I had it not.
This done we shooke handes, and parted in fine,
Hee into his way, and I into mine.

The first part.

But this journey was quite out of my way.
Many kinsfolke and fewe frends, some folke say.
But I finde many kinsfolke, and frend not one.
Folke say, it hath bene sayd many yeares since gone,
Prove thy frend ere thou haue neede, but in deede
A friend is neuer knownen tyll a man haue neede,
Before I had neede, my most present foes
Seemed my most frends, but thus the world goes,
Euery man basterh the fat hog we see,
But the leane shall burne ere hee basted bee.
As seyth this sentence, oft and long sayd before,
He that hath plenty of goods shall haue moze:
He that hath but a litle, he shall haue lesse.
He that hath right nought, right nought shall possesse.
Thus hauing right nought, and would somewhat obtayne,
With right nought (quoth he) I am retournd agayne.

The xij. Chapter.

Surely (quoth I) yee haue in this time thus woꝛne,
Made a long haruest for a litle corne.
Howbeit, comfort your selfe with this olde text,
That telh vs, when bale is best, boote is next.
Though euery man may not sit in the chayre:
Yet alway the grace of God is woꝛth a fayre.
Take no thought in no case, God is where he was.
But put case in pouerty all your life pas.
Yet pouerty and poore degree, taken well,
Feedth on this, hee that neuer climbe, neuer fell.
And some case at some time shewth preese somewhere,
That riches bringth of harme, and euer feare.
Where pouerty passeth without grudge of grieve,
What man, the begger may sing before the theefe.
And who can sing so meery a note,
As may he, that can not chaunge a grate.
Yee (quoth he) beggers may sing before the eues,
And weepe before true men, lamenting their greues.
Some

The first part.

Some say, and I feele hunger perleth stone wall.
Meate nor yet money to bye meate withall,
Haue I not so much as may hunger defend
From my wife and mee. Well (quoth I) God will send
Time to prouide for time, right well ye shall see.
God send that prouision in time (sayd hee.)
And thus seeming welnie weery of his life,
The poore wretch went to his like poore wretched wife.
From wantonnes to wretchednes, brought on their knees.
Their hartes full heauy, their heads be full of bees.
And after this a monthe, or somewhat lesse,
Their landlozd came to their house to make a stresse
For rent, to haue kept Bayard in the stable.
But that to win, any power was vnable.
For though it bee ill playing with short daggers,
Which meaneth, that euery wise man staggers,
In earnest or boorde to bee busie or bold
With his biggers or betters, yet this is tolde:
Where as nothing is, the King must lose his right.
And thus, King or keyler must haue set them quight.
But warning to depart thens they needed none.
For ere the next day the birds were flowne ech one,
To seeke seruice, of which where the man was sped,
The wife could not speede, but maugre her hed,
She must seeke elswhere, for either there or nie,
Seruice for any suite shee none could espie.
All folke thought them not onely too lyther,
To linger both in one house togyther:
But also dwelling nie vnder their wings,
Under their noses, they might conuey things,
Such as were neither too heauy nor too whot,
More in a month then they theyr maister got
In a whole pere. Whereto folke further weipng,
Receiue ech of other in their conueipng,
Wight be worst of all. For this prouerbe preeues,
Where be no receiners, there be no theeues.

The first part.

Such hap here hapt, that common dreade of such gyles
Droue them and keepth them a sunder many myles.
Thus though loue decree, departure death to bee,
Yet pouerty parteth felowship wee see,
And doth those two true louers so disseuer,
That meete shall they scelde when, or haply neuer.
And thus by loue, without regard of liuing,
These twayne haue wrought ech others ill chiuing.
And loue hath so lost them the loue of their friends,
That I thinke them lost, and thus this tale ends.

The xiiij. Chapter.

A H sir (sayd my friend) when men must needs marry,
I see now, how wisdome and haste may vary,
Namely where they wed for loue altogether.
I would for no good, but I had come hither.
Sweete beauty with soure beggery, nay I am gon,
To the welthy withered widowe, by Saint Iohn.
What yet in all haste (quoth I) Vea (quoth he)
For shee hath substance inough, and yee see,
That lacke is the losse of these two yong fooles.
Know yee not (quoth I) that after wise mens schooles,
A man should heare all parts, ere he iudge any?
Why are ye that (quoth he?) For this (quoth I,)
I tolde you, when I this began that I would
Tell you of two couples. and I hauing tolde
But of the one, ye be streight starting away,
As I of the tother had right nought to say.
Or as your selfe of them right nought would here?
Nay not all so (quoth he) but thus I thinke clere,
There can no way appeere so painfull a life,
Betweene your yong neighbour and his old rich wife.
As this tale in this yong pooze couple doth show,
And that the most good or least ill ye know.
To take at end, I was at beginning bent,
With thankes for this, and your more paine to preuent,
Without

The first part.

Without any more matter now reuolued.
I take this matter here cleerely resolved.
And that yee herein award me to forlake,
Beggerly beauty, and riueld riches take.
Thats iust, if the halfe shall iudge the whole (quoth I)
But yet heare the whole, the whole wholly to try.
To it (quoth hee) then I pray you by and by.
Wee will dine first (quoth he) it is noone hy.
Wee may as well (quoth he) dine when this is doone.
The longer forenoone the shorter after noone.
All comth to one, and thereby men haue gest,
Alway the longer east the shorter west.
We haue had (quoth I) befoze yee came, and sin,
Weather, meete to sette paddockes abroode in,
Rain, more then inough, & when all shrews haue dinde,
Chaunge from foule weather to faire is oft enclinde.
And all the shrews in this part, sauing one wise
That must dine with vs, haue dinde peine of my life.
Now if good chaunge of ill weather be depending
Upon her diet, what were mine offending,
To keepe the woman any longer fasting,
If ye (quoth he) fet all this far casting,
For common welth, as it appereth a cleere case,
Reason would your will shuld, and shall take place.

Thus endeth the first part.

THE SECOND PART.

The i. Chapter.

Diners can not be long, where deinties want,
Where coin is not common, commons must be scant.
In poste pase we past from potage to cheese,
And yet this man cride, alas what time we leese.
He would not let vs pause after our repaste,
But apart he p'uckt me streight, and in all haste,
As If of this pooze pong man, and pooze pong maide,
Or more pooze pong wife, the foresaid words had said,

The second part.

So praieth he me now the processe may be told,
Betweene thother yong man, and rich widowe old.
If yee lacke that (quoth I) away ye must winde.
With your whole errand, and halfe thanswere behinde.
Which thing to doe, sens hast therto shewth you loth,
And to hast your going, the day away goth.
And that time lost, agayn wee can not win.
Without more losse of time, this tale I begin.

IN this late olde widowe, and then olde newe wife,
Age and appetite fell at a strong strife.
Her lust was as yong as her lims were olde.
The day of her wedding, like none to be solde,
Shee set out her selfe in fine apparell.
Shee was made like a beere pot, or a barrell.
A crooked hooked nose, beetle browde, blere eyede.
Many men wishte, for beautifying that bryde.
Hir waste to be gyde in, and for a boone grace,
Some well fauour'd visor, on hir ill fauour'd face.
But with visorlike visage, such as it was,
Shee smirkt, and shee smilde, but so lisped this las,
That folke might haue thought it doone onely alone,
Of wantonnesse, had not her teeth beene gone.
Upright as a candel standth in a socket,
Stoode shee that day, so simper decocket.
Of auncient fathers shee tooke no cure nor care,
Shee was to them, as koy as a crokers mare.
Shee tooke thentertainment of the yong men
All in dalliaunce, as nice as a nuns hen.
I suppose that day hir eares might well glow,
For all the towne talkt of hir hie and low.
One sayd, a well fauour'd olde woman: shee is.
The deuill shee is saide an other. and to this,
In came the third, with his v. egges, and sayd,
Fifty yere agoe I knewe hir a trym maide.
That euer shee were then (sayd one) shee is nowe,
To becomie a bryde, as meete as a sowe

The second part.

To beare a saddle. She is in this marriage
As comely as is a cowe in a cage.
Gup with a gaide backe gill, come by to supper.
What, mine old mare would haue a newe crouper.
And now mine olde hat must haue a new band.
Well (quoth one) glad is hee that hath hir in hand.
A goodly marriage shee is, I here say.
She is so (quoth one) were the woman away.
Well (quoth an other) fortune this moneth.
And in this case euery man as hee loueth,
Quoth the good man, when that hee kist his cowe.
That kisse (quoth one) doth well here, by God a bo'we.
But how can shee giue a kisse sowre or sweete?
Hir chin and hir nose, within halfe an inche meete.
God is no botcher sir, sayd an other.
He shapeth all partes, as eche part may fite other.
Well (quoth one) wisely, let vs leaue this scanning.
God speede, be as be may is no banning.
That shalbe, shalbe, and with gods grace they shall
Doe well, and that they so may, wishe wee all.

THIS wonder (as wonders last) lasted nine dayes,
Which done, and all gestic of this feast gon their waies,
Ordinary household this man streight began.
Very sumptuously, which he might well doe than.
What he would haue, he might haue, his wife was set
In such dotage of him, that faire wordes did set,
Gromelseebe plenty, and pleasure to prefer,
Shee made much of him, and he mockt much of her.
I was (as I saide) much there, and most of all
The first month in which time such kindnesse did fall,
Betwene these two counterfaite turtle burds,
To see his sweete looke, and heare her sweete wurd.
And to thinke wherefore they both put both in bre,
It would haue made a hors breake his halter sure.
All the first fortnight their tickyng might haue taught
Any yong couple, their loue tickes to haue wrought

Some

The second part.

Some laught, and sayd, al thing is gay that is greene,
Some therto said, þ green new brome sweepth cleene.
But sens all thing is the woos for the wearing,
Decay of cleane sweeping folke had in fearing.
And in deede, ere two monthes away were crept,
And her biggest bagges into his bosome swept:
Where loue had appeared in him to hir alway
Hot as a toste, it grewe cold as a kay.
Hee at meate caruing hir, and none els before,
Now carued he to all but her, and her no more.
Where her words secinde hony, by his smiling there,
Now are they mustard, he frowneth them to here.
And when shee sawe sweete sauce began to waxe sowre,
She waxt as sowre as he, and as well could lowre.
So turned they their tippets by way of exchaunge,
From laughing to lowping, and taunts did so raunge,
That in plaine termes, plaine truth to you to vtter,
They two agreed like two cats in a gutter.
Mary sir (quoth he) by scratching and biting
Cats and dogs come together, by folkes reciting.
Together by the cares they come (quoth I) cheerefly.
Now be it those wordes are not boide here cleerely.
For in one state they twaine could not yett settle.
But wauering as the winde, in docke out nettle.
Now in now out, now here now there, now sad
Now mery, now hie now lowe, now good now bad.
In which bnstedy sturdy stormes streinable,
To know how they both were irrefreynable,
Marke how they fell out, and how they fell in.
At end of a supper shee did thus begin.

The ij. Chapter.

Husband (quoth shee) I would we were in our nest.
When the bealy is full, the bones would be at rest.
So soone vppon supper (sayd he) no question,
Sleepe maketh ill and vnholosome digestion,

By

The second part.

By that diet a great disease once I gat,
And burnt childe fire bredth. I will beware of that.
What a post of phisicke (sayd shee) pee a post.
And from post to piller wise, I haue bene tost
By that surfet. And I feele a little fye
Euen now, by former attempting of it.
Whereby, except I shall seme to leaue my wit,
Before it leaue me, I must now leaue it.
I thanke God (quoth shee) I neuer yet felt paine,
To goe to bed timely, but rising againe
Too soone in the morning, hath mee displeased,
And I (quoth he) haue bene more diseased,
By earely lying downe, then by earely rising.
But thus differ folke lo, in exercysing.
That one may not, an other may.
Use maketh maistry, and men many times say,
That one loueth not, an other doth, which hath sped,
All meates to be eaten, and all maides to be wed.
Haste ye to bed now, and rise ye as ye rate.
While I rise earely, and come to bed late.
Long lying warme in bed is holesome (quoth shee)
While the leg warmeth, the boote harmeth (quoth he)
Well (quoth shee) he that doth as most men do,
Shalbe least wondred on, and take any two,
That be man and wife in all this whole towne,
And most part together, they rise and lie downe.
When birds shall roust (quoth he) at viii. ix. or ten,
Who shall appoint their houre, the cocke, or the hen?
The hen (quoth she) the cocke (quoth he) iust (quoth she)
As Termans lips. It shall proue more iust (quoth he)
Then proue I (quoth shee) the more foole far away.
But there is no foole to the old foole, folke say.
We are wise inough (quoth he) if ye keepe ye warme,
To be kept warme, and for none other harme,
Nor for much more good, I tooke you to wed.
I tooke not you (quoth he) night and day to bed.

Per

The second part.

Her carraigne carkas (sayd hee) is so cold,
Because shee is aged, and somewhat too old,
That shee kilth mee, I doe but roste a stone,
In warming hir. And shall not I saue one,
As shee would saue an other? yes by seint Iohne.
A sy? (quoth shee) mary this geare is alone.
Who that worst may, shall holde the candell, I see.
I must warme bed for him should warme it for mee.
This medicine thus ministred is sharpe and cold.
But all thing that is sharpe is short, folke haue told.
This trade is now begun, but if it holde on,
Then farewell my good dayes. they will be soone gon.
Gospell in thy mouth (quoth hee) this strife to breake.
How be it, all is not Gospell that thou doest speake.
But what neede we lumpe owt loue at ones lashing.
As wee should now shake handes, what soft for dashing.
The sayre lasteth all the yere. we be new knet,
And so late met, that I feare wee part not yert,
Quoth the baker to the pilory. Which thing,
From distemperate fonding, temperance may bring.
And this reason to aide, and make it moze strong,
Old wise folke say, loue me litle, loue mee long.
I say litle (sayd shee) but I thinke moze.
Thought is free. We leane (quoth he) to the wrong shoye.
Braulng booted not, he was not that night bent,
To play the bydegroome. Alone to bed shee went.
This was their beginning of iar. How be it,
For a beginning, this was a feat fit.
And but a fleabiting to that did ensue.
The worst is behinde. we come not where it grewe.
How say you (sayd he to me) by my wife?
The diuell hath cast a bone (sayd I) to set strife
Betweene you, but it were a folly for mee.
To put my hand betweene the barke and the tree.
Or to put my finger too far in the fire,
Betweene you, and lay my credence in ch emire.

To

The second part.

To meddle litle for mee it is best.

For of litle meddling cometh great rest.

Yes yee may meddle (quoth hee) to make hir wise,

Without taking harme, in geuing your aduise.

She knowth mee not yet, but if shee waxe to wilde,

I shall make her knowe, an old knaue is no childe.

Slugging in bed with her is worse than watching.

I promise you an old sacke ageth much patching.

Well (quoth I) to morowe I will to my beades,

To pray, that as ye both will, so ake your beades,

And in meane time my aking head to cease,

I will couch a hogs bed. Quoth he, when yee please.

Wee parted, and this within a day or twayne,

Was raakt by in thashes, and couered agayne.

The iij chapter.

These two dayes past, hee sayd to mee, when ye will,

Come chat at home, al is well. Iack shall haue gill.

Who had the worse end of the staffe (quoth I) now?

Shall the mayster weare a breeche, or none, say you?

I trust the sowe will no more so deepe wroote.

But if shee doe (quoth he) you must set in foote.

And whome yee se out of the way, or shoote wide,

Ouer shoote not your selfe any side to hide.

But shoote out some wordes, if she be too whot.

Shee may say (quoth I) a foles bolt soone shot.

Yee will mee to a thankelesse office beere.

And a busy officer I may appeere.

And Iacke out of office she may bid me walke.

And thinke me as wise as Waltams calfe, to talke.

Or that of her charge, hauing therein nought to do,

How be it, if I see neede, as my part comth too,

Gladly betweene you I will doe my best.

I bid you to diner (quoth hee) as no gesse,

And bying your pooze neighbors on your other side.

I did so. And straight as tholde wife vs cspide.

Shee

The second part.

Shee bad vs welcome and meerily toward me,
Greene rushes for this stranger, straw here (¶ shee)
With this aparte shee puld me by the sleeve,
Saying in fewe wordes, my minde to you to meeue.
So it is, that all our great fray the last night,
Is forsguen and forgotten betweene vs quight.
And all fraies by this I trust haue taken end.
For I fully hope my husband will amend.
Well amended (thought I) when pee both relent,
Not to your owne, but ech to others mendment.
Now if hope faile (quoth she) and chaunce bring about
Any such bzeache, whereby wee fall againe out,
I pray you tell him his parrs bers now and than.
And winke on me also hardly, if pee can
Take me in any trip. Quoth I, I am loth,
To meddle commonly. For as this tale goth,
Who medleth in all thing, may shoe the gossling,
Well (quoth shee) your medling herein may bring
The winde calme betwene vs, when it els might rage.
I will with good will (quoth I) ill windes to swage,
Spend some winde at neede, though I waste winde in vaine.
To table we sat, where fine fare did remaine.
Merry wee were as cup and can could holde,
Eche one with ech other homely and bolde.
And shee for her part, made vs cheare heauen hie.
The first part of dinner merry as a pie.
But a scald head is soone broken. and so they,
As pee shall stright heare, fell at a newe frey.

The iiij. Chapter.

Husband (quoth shee) pee study, be merry now.
And euen as pee thinke now so come to pow.
May not so (quoth he) for my thought to tell right,
I thinke how you lay groning wife, all last night.
Husband, a groning horse, and a groning wife,
Neuer faile their maister (quoth she) for my life.

The second part.

No wife, a woman hath nine liues like a cat.
Well my lambe (quoth shee) ye may pick e out of that,
As soone goth the pong lamskin to the market
As tholde pewes. God forbid wife, ye shall fir stict.
I will not iet yet (quoth shee) put no douting.
It is a bad lacke that will abide no clouting.
And as wee oft see, the lothe stake standeth long,
So is it an ill stake, I haue heard among,
That can not stand one yere in a hedge.
I drinke (quoth shee) Quoth he, I will not pledge:
What neede all this, a man may loue his house well,
Though he ride not on the ridge, I haue heard tell.
What, I weene (quoth shee) proferd seruice stinketh.
But somewhat it is, I see, when the cat winketh,
And both her eyen out, but further strife to shonne,
Let the cat winke, and let the mouse ronne.
This past, and he chered vs all, but most cheere
On his part, to this fayre young wife did appeere.
And as hee to her cast oft a louing eie,
So cast hir husband like eie, to his plate by.
Wherewith in a great musing he was brought.
Friend (quoth the good man) a peny for your thought.
For my thought (quoth hee) that is a goodly dishe.
But of trowth I thought, better to haue then wishe.
What, a goodly pong wife, as you haue (quoth he:)
Nay (quoth hee) goodly gilt goblets, as here bee.
Bir lady friends (quoth I) this maketh a show,
To shew you moze bnnaturall then the crow,
The crow thinkth hir owne birds satrest in the wood.
But by your wordes (except I wrong vnderstood)
Ech others birdes or iewels, you doe weie
Aboue your owne. True (quoth the old wife) yee seie.
But my neighbours desire rightly to measure,
Comth of neede, and not of corrupte pleasure.
And my husbands moze of pleasure, then of neede.
Old fishe and pong fleshe (quoth he) doth men best feede:
And

The second part.

And some say, chaunge of pasture maketh fat calves.
 As for that reason (quoth she) ronth to halues.
 As well for the cowe calfe as for the bull.
 And though your pasture looke barreinly and dull,
 Yet looke not on the meate, but looke on the man.
 And who so looketh on you, shall shortly scan,
 Yee may write to your friends, that ye are in helth.
 But all thing may be suffered sauing welth.
 An olde saide sawe, itche and ease, can no man please.
 Plenty is no deinty, ye see not your owne ease.
 I see, you can not see the wood for trees.
 Your lips hang in your light, but this poore man sees
 Both how blindly you stand in your owne light,
 And that you rose on your right side here right.
 And might haue gone further, and haue fared wurs.
 I wot well I might (quoth he) for the purs,
 But ye be a baby of Bellabubs bowze.
 Content yee (quoth she) take the sweete with the sowze.
 Fancy may boult bran, and make yee take it floure,
 It will not be (quoth he) should I die this houre.
 While this sayre floure flourisheth thus in mine eye.
 Yes, it might (quoth she) and here this reason whye.
 Snow is white,
 And lieth in the dike, } And every man lets it lye.
 Pepper is blacke,
 And hath a good smack, } And every mā doth it bie.
 Milke (quoth he) is white,
 And lieth not in the dike } But al me I know it good
 Inke is all blacke } meate.
 And hath an ill smacke } No man will it drinke nor
 } eate.
 Thy ryme (quoth hee) is much elder then mine,
 But mine being newer is truer then thine.
 Thou likenest now for a vaine aduantage,
 White snow to faire yowth, blacke pepper to soule age.
 Which are placed out of place heere by rood.
 Blacke inke is as ill meate, as blacke pepper is good.
And

The second part.

And white pike is good meat, as white snow is III.
But a milke snow white smooch yong skin, who chaunge will
For a pepper inke blacke rough olde withered face?
Though chaunge bee no robbery for the chaunged case,
Yet shall that chaunge rob the chaunger of his witte.
For who this case sercheth, shall soone see in it,
That as well agreeth the comparison in these,
As a lyke to compare in tast, chalke and cheese.
Or a lyke in colour to deeme inke and chalke.
Walke or ab walke. Nay (quoth she) walke knaue walke,
Saith that terme. How be it sir, I say not so.
And best wee lay a straw here, and euen there who.
Or else this geare will breede a pad in the straw.
If yee hale this way, I will an other way draw.
Here is God in thankyp (quoth I.) Quoth hee, nay,
Here is the deuil in thopologe, yee may say.
Since this (quoth I) rather bringeth bale then boote,
May it in the cloth, and tread it vnder foote.
Pe harpe on the string, that geueth no melody.
Your tonges run befoze your wittes, by saynt Antony.
Marke yee, how shee bitteth mee on the thombes (quoth hee)
And yee taunt mee tit ouer thomb (quoth shee)
Since tit for tat (quoth I) on euen hand is set,
Set the hares head agaynst the goose ieblet.
Shee is (quoth he) bent to force you perforce
To know, that the grey mare is the better horse.
Shee chopth logpyke, to put me to my clargie:
Shee hath one poynt of a good hauke, shee is harpy.
But wise, the first poynt of hauking is hold fast.
And hold ye fast I reb you, lest yee bee cast
In your own turne. Nay shee wil turne the leafe.
And rather (quoth I) take as catch in the weafe,
At your handes, and let fall her hold, than be to bolde.
Nay, I will spit in my handes, and take better hold.
Hee (quoth shee) that will be angry without cause,
Must be at one, without attendes, by sage lawes.

The second part.

Tread a woorme on the taylor, and it must turne agayne. And
Hee taketh pepper in the nose, that I complayne
Upon his faultes, my selfe being faultlesse.
But that shal not stoppe my mouth yee may well gesse.
Well quoth I too much of one thing is not good,
Leaue of this. Be it (quoth he) salt wee to our foode.
But suffrance is no quittance in this daiment.
No (quoth she) nor misreckning is no payment.
But euen reckning maketh long frendes, my frende.
For alway owne is owne, at the reckonings end.
This reckning once reckned, and dysner once doone,
Wee thre from them twaine, departed very soone.

The v. Chapiter.

This olde woman the next day after this night,
Stale home to mee, secretly as shee might,
To talke with mee. In secrete counsaile (she sayd)
Of thinges which in no wise might be bewrayde.
The twayne are one to many (quoth I) for men say,
Thre may kepe counsaile, if two be away.
But all that yee speake, vnmeet agayne to tell,
I wil say nought but mum, and mum is counsell.
Wel then (quoth she) herein auoyding all feares,
Auoyde your children, small pitchers haue wyde eares.
Which doone (she sayd) I haue a husband yee know,
Whom I made of nought, as thing selfe doth show.
And for these twoo causes onely him I cooke.
First, that for my loue he should lovingly looke,
In al kynd of cause, that loue ingender might,
To loue and cherish me by day and by night.
Secondly, the substance which I to him brought,
Hee rather should augment, than bring to naught.
But now my good, shall both be spent, yee shall see,
And in spending soole instrument shal bee
Of my destruction, by spending it on such
As shall make him destroy mee. I feare this much,

Hee

The second part.

Hee maketh hauke, and screech ecke on the hoope.
He is so lazie, the stocke beginneth to droope.
And as for gayne is dead, and layd in tumber,
When he would get ought ech finger is a thumber.
Ech of his ioyntes agapst other iustles,
As handsomly as a beate picketh muscles.
Flattring knaues & flering queanes being the marke,
Hang on his sleewe. many haubes make light warke.
Wee hath his haukes in the mew. but make yee sure,
With empty handes men may no haukes allure.
There is a nest of Chickens, which he doth brood,
That wil sure make his hayre grow through his hood.
They can currisauell, and make fayre weather,
While they cut large thonges of other mens leather.
Wee maketh his martts with marchanntes likely,
To bring a shilling to ninepence quickly.
If hee hold on a while, as hee beginnes,
Wee shall see him proue a marchaunt of eele skinner.
A marchaunt without either money or ware.
But all bee bugs woordes, that I speake to spare.
Better spare at ym than at bottom, say I.
Euer spare, and eluct bare (sayth he) by and by.
Spend, and God shall send (sayth he) saith thold ballet,
What sendeth hee (say I) a staffe and a wallet.
Than by goeth his staffe to send mee a louse.
He is at thre woordes by in the house rouse,
And herein to grow (quoth shee) to conclusion,
I pray your ayd, to auoyde this confusion.
And for counsaile herein, I thought to haue gon.
To that cunning man, our curate sir Iohn.
But this kept mee backe: I haue heard now and then,
The greatest Clerkes be not the wisest men.
I thinke (quoth I) who euer that terme began,
Was neither great Clerke nor the greatest wisse man.
In your running from him to me, yee runne
Out of Gods blessing into the warme sunne.

The second part.

Where the blynde leadech the blynde, both fall in the dyke,
And blynde bee wee both, if wee thinke vs his lyke.
Folkes shew much folly, when thinges should be sped.
To run to the foote, that may goe to the head.
Since he best can and most ought to doo it,
I feare not but hee wil, if yee wil woo it.
There is one let (quoth shee) more than I speake on.
My husband and hee bee so greate, that the ton
Can not pisse, but the tother must let a fart.
Chooose wee him a party, than farewell my part.
Wee shall so part stake, that I shall leese the whole.
Folke say of olde, the shooe wil hold with the sole.
Shal I trust him then? nay in trust is treason.
But I trust you, and come to you this season
To heare me, and tel me what way yee thinke best,
To hem in my husband, and let me at rest.
If yee mynd (quoth I) a conquest to make
Ouer you husband, no man may undertake
To bzing you to ease, or the matter amend.
Except yee bzing him to weare a cocks combe at end.
For take that your husband were, as yee take him,
As I take him not, as your tale would make him.
Yet were contention lyke to do nought in this,
But kepe him nought, and make him worse then he is,
But in this complaynt for counsaile quicke and cleare,
A few prouerbes for principles, let vs heare.
Who that may not as they would, wil as they may.
And this to this, they that are bound must obey.
Folly is to spurne agaynst a prick,
To stryue agaynst the streame, to winch or kicke
Agaynst the hard wal. By this yee may see,
Being bound to obedience, as yee bee,
And also ouermatcht, suffraunce is your daunce.
Yee may ouermatch me (quoth shee) perchaunce
In strength of body, but my tonge is a limme,
To match and to vex every bayne of him.

Tonge

The second part.

Tonge breake th bone, it selfe hauing none (quoth I)
If the winde stand in that doze, it standeth awy.
The perill of prating out of tune by note,
Telth vs that a good bestil is worth a grote.
In being your owne foe you spin a fayre threede.
Aduise pec well, for here doth all lye and bleede,
Flee th attempting of extremities all.
Folke say, better sit still than ryse and fall.
For little more or lesse no debate make,
At euery dogs barked, seeme not to awake.
And where the small with the great can not agree,
The weaker goeth to the pot, we all day see.
So that alway the bigger eateth the brane.
Pee can nought winne, by any wayward meane.
Where the hedge is lowest, men may soonest ouer,
Be silent. Let not your tong run at rouer.
Since by stryfe pec may lose, and can not winne,
Suffer. It is good sleeping in a whole skinne.
If he chyde, keepe you bil vnder wing muet.
Chatting to chiding is not woorth a chuet.
We see many tymes, might ouercomth right.
Were not you as good then to say, the crow is whight.
And so rather let fayre woordes make fooles fayne,
Than be plain without pleats, & plant your own pain.
For were pee as playne as Dunstable hie way,
Yet should pee that way rather breake a loue day,
Than make one thus, though ye perfectly knew,
All that pee coniecture to be proued true.
Yet better dissemble it, and shake it off,
Than to broude him with it in earnest or in scoff,
If hee play falsed in feloship, play pee,
See me. and see me not. to woost part to flee.
Why thinke pee mee so whyte liuerd (quoth hee)
That I wil be tong tyed? Nay I warrant pee.
They that wil be afrayd of euery fart,
Must goe farre to pisse. Well (quoth I) your part

The second part.

Is to suffer (I say) for yee that pierce,
Tauntes appeale not thinges, they rather agreeue,
But for ill company, or expence extreme,
I heare no man doubt, so far as yee deeme.
And there is no fire without some smoke, wee see.
Wel wel make no fyre, raise no smoke (sayd shee)
What cloke for the rayne so euer yee bring mee,
My selfe can tel best where my shooe doth wing mee.
But as yee say, where fyre is, smoke will appeere.
And so hath it done: for I did lately heere,
How fleck and his make, vse their secreete haunting,
By one byrd, that in myne eare was late chaunting.
One swalow maketh no sommer (sayd I) men say,
I haue (quoth she) moe blocks in his way to lay.
For further encrease of suspicion of ils,
Besyde the letting into the towne, to his gils,
With calets hee consumeth himselfe and the goods,
Sometyme in the fieldes, sometyme in the woods.
Some heare & see him, whom he heareth nor seeth not.
But fieldes haue eies, and woods haue eares, yee wot.
And also on my maydes hee is euer tooting.
Can ye iudge a man (quoth I) by his looking?
What, a cat may looke on a King, yee know.
My cats lerring looke (quoth she) at first shew,
Shewth me, that my cat goeth a catterwawing.
And specially by his maner of drawing,
To Madge my fayre mayde. for may hee come ny her,
Hee must needes baste hir, as he comth by her.
He loueth wel sheeps flesh, that wets his byrd in f wul,
If he leaue it not, we haue a crow to pul.
He loueth her better at the sole of the foote,
Then euer hee loued mee at the hart roote.
It is a foule byrd, that syleth his owne nest.
I would haue him liue as Gods law hath exprest,
And leaue leawd ticking. hee that will none ill doo,
Must do nothing, that belongeth theretoo.

The second part.

To ticke and laugh with me, hee hath lawful leue.
To that I sayd nought, but laught in my sleeue.
But whan shee seemed to bee fixed in mynde,
Rather to seeke for that shee was loth to finde,
Than leave that seeking, by which she might find ease,
I saynde this fancy to feele how it should please.
Will yee do well (quoth I) take payne to watch him.
And if yee chauce in aduoutry to catch him,
Then haue yee him on the hip, or on the hyndell.
Then haue yee his head fast vnder your girdell.
Where your woordes now do but rub him on the gall.
That deede without woordes shal drine him to the wall.
And further than the wall yee can not go.
But must submit himselfe, and if it hap so,
That at ende of your watch yee gillies appeere,
Then al grudge growne by ielousy, taketh end cleere.
Of all folkes I may woozt watch him (sayd shee)
For of all folkes himselfe most watcheth mee.
I shal as soone try him or take him this way,
As dyue a top ouer a tyd house, no nay.
I may keepe corners or holow trees with thowle,
This seuen yeares, day and night to watch a bowle.
Before I shall catch him with undoubted euill.
Hee must haue a long spoone, shal eat with the diuell.
And the diuel is no falsler then is hee.
I haue heard tell, it had need to bee.
A wylie mouse that shauld breed in the cats eare.
Shall I get within him than: nay ware that geare.
It is hard halcing before a creeple yee wor.
A falsler water drinker there lieth not.
Whan he hunteth a Doe, that he can not auow,
All dogs barke not at him, I warrant yom.
Namely not I, I say, though as I sayd.
Hee sometyme, though seldom, by some he bewrayd.
Close huntin: (quoth I) the good hunter allowth.
But bee your husband neuer so still of mouth,

The second part.

If yee can hunt, and will stand at receite.
Your mayd examind, maketh him open streite.
That were (quoth she) as of my truth to make preefe,
To are my fellow whether I bee a theefe.
They cleaue togeather lyke burres, that way I shall
Pyke out no more, than out of the stone wall.
Than lyke yee not to watch him for wife or mayde.
No (quoth she) No: I (quoth he what euer I sayde.
And I mislike not onely your watch in dayne.
But also if yee tooke him, what coulde yee gayne?
From suspicion to knowledge of yll. forsooth
Could make yee doo, but as the flounder dooth.
Leape out of the fryng pan into the fyre.
And change from il paine to worse is worth smal hire.
Let tyme tyme. Tyme tryeth trouth in euery doubt.
And deeme the best tyme hath tryde the trouth out.
And reason sayth, make not two scrowles of one,
But yee make ten scrowles where reason maketh none.
For where reason (as I sayd) wilch you to winke,
(Although al were proued as ill as yee thinke)
Contrary to reason yee stampe and yee stare.
Yee fret and yee fume as mad as a march hare.
Withoutt prooue to his reproofe present or past.
But by such reporte, as most proue lyes at last.
And here goth the hare away, for yee iudge all,
And iudge the woozt in all, ere prooue in ought fall.
But blynd men should iudge no colours: by old lawes,
And folke oft times are most blynd in their owne fauile.
The blynde eate many flees. Howbeit the same,
Of your blyndnes cometh not of ignorancy.
Yee could tell another herein the best way.
But it is as folke doe, and not as folke say.
For they say, saying and doing are two thinges,
To defende daunger that double dealing bringes.
As yee can seeme wise in woordes, bee wise in deede.
That is (quoth she) sooner sayd then doone, I deede.

But

The second part.

But me seemeth your counsaile wayth in the whole.
To make mee put my finger in a hole.
And so by sufferance to bee so lyther,
In my house to lay fyre and tow together.
But if they fyre mee, some of them shall winne
More tow on their distanes, than they can wel spinne.
And the best of them shall haue both their handes full.
Bolster or pillow for me, be whole wul.
I will not beare the deuils sacke by saint Audry.
For concealing suspicion of their baudry.
I feare false measures, or else I were a childe.
For they that thinke none ill, are soonest begyld.
For thus though much water goeth by the mill,
That the miller knoweth not of, yet I will
Cast what may scape, and as though I did find it.
With the clack of my mill to fine meale grynde it.
And sure ere I take any rest in effect,
I must banish my maides such as I suspect.
Better it be doone, then with it had bene doone.
As good vndoone (quoth I) as doe it too soone.
Well (quoth shee) till soone fare ye well, and this
Keepe yee as secrete, as yee thinke meete is.
Out at doores went shee herewith and hereupon
In at doores came hee forthwith as shee was gone.
And without any temprate protestation,
Thus he began in way of exclamation.

The vj Chapter.

O what choice may compare to the deuils lyfe,
Like his that hath chosen a deuill to his wife?
Namely such an old witch such a mackabroine,
As euer more lyke a hogge hangeeth the groine,
On her husband, except he bee her slaue,
And follow all fancies, that shee would haue.
Eys sayd, there is no good accord,
Where euery man would be a Lord.

Wherefore

The second part.

Wherefore my wife will be no Lord, but Lady,
To make me that should be her Lord, a baby.
Before I was wedden, and since, I made reckning,
To make my wife boow at euery beckning.
Bachelers boast, how they will teach their wiues good,
But many a man speaketh of Robin Hood,
That neuer shot in his bow. When all is sought,
Bachelers wiues, and maides children be wel taught.
And this with this, I also begin to gather,
Euery man can rule a shrew, saue he that hath her.
At my wil I wend she should haue wrought like ware.
But I fynd and feele, shee hath found such knare
In her bouget, and such toies in her hed.
That to dounce after her pype, I am nie led.
It is sayd of old, an old dog byteth sore.
But by God, thold bytch byteth sofer and more.
And not with teeth (shee hath none) but with her tong.
If all tales be true (quoth I) though shee be stong,
And thereby sting you, shee is not much to blame,
For what euer you say, thus goeth the same.
When folkes first saw your substance layd in your lap,
Without your paine, with your wife brought by good hap,
Of it in remembrance of haps happy deuple,
They would say, better to bee happy then wise.
Not minding thereby than, to depraue your wit,
For they had good hope, to see good prooffe of it.
But since their good opinion therein so cooles,
That they say as oft, God sendeth fortune to fooles.
In that as fortune without your wit gaue it,
So can your wit not keepe it when ye haue it.
Sayth one, this geare was gotten on a holy day.
Sayth an other, who may hold that wil away.
This game from beginning, sheweth what end is ment.
Soone gotten soone spent, yll gotten, ill spent.
We are cald not onely to great a spender,
Too franke a geuer, and as free a lender.

But

The second part.

But also pee spend, geue and lend, among such,
Whose lightnes miniseth your honesty much
As your money, and much they disallow,
That pee bypke all from her, that brought all to yow,
And spend it out at doores in spite of her,
Because pee would kill her to be quite of her.
For all kyndnes, of her part, that may ryle,
Pee shew all thunkyndnes pee can deuyse.
And where reason and custome (they say) asoord,
Alway to let the loosers haue their woordes,
Pee make her a cookquean, and consume her good.
And shee must sit like a beane in a Hoonks hood.
Bearing no more rule, than a goose turd in tens,
But at her owne maydes beekes, winkes, or hems,
Shee must obay those lambes, or else a lambs skin,
Pee will prouide for her, to lap her in.
This byteth the mare by the thumbe, as they say.
For were pee, touching condicion (say they)
The castell of honesty in all thinges els,
Yet should this one thing, as their whole tale tels,
Defoyle and deface that castell to a cotage,
One crop of a tourd marth a pot of potage,
And some to this, cry, let him passe, for we thinke,
The more we stir a tourd, the woorse it wil stinke.
With many conditions good, one that is yll,
Defaceth the flowre of all, and doth all spill.
Now (quoth I) if you thinke they truely clatter,
Let your amendment amend the matter.
Halfe warnd halfe armd. this warning for this I shew,
Pee that an ill name, is halfe hangd, pee know.

The vij. Chapter.

Vel sayd (sayd he) mary sir here is a tale,
For honesty, meete to set the deuil on sale.
But now am I forst, a bead roule to vnfold,
To tell somewhat more to the sale I erst tolde.

The second part.

Grow this. as most part doth, I durst hold my life,
Of the ielousye of dame Iulok my wife,
Than shall yee woonder, whan truth doth desyne,
How she can, and doth here both byte and whyne.
Frausie, heresy, and ielously are thre,
That men say hardly or neuer cured bee.
And although ielousy need not or boot not,
What helpeth that counsaile, if reason roote not?
And in man ielousy shee is so farre gone,
She thinkth I run ouer all, that I looke on.
Take good heede of that (quoth I) for at a woord,
The prouerbe sayth, hee that strsketh with the swoord,
Shal be stricken with the scaberde. Cuth (quoth hee)
The diule with the skaberde wil not stryke mee.
But my dame taking suspicion for full preefe,
Reporteth it for a trouth to the most mischeefe.
In woordes gold and hole, as men by wit coulde wish,
She wil lye as fast as a dogge willicke a dish.
Shee is of trouth as false, as God is trew.
And if shee chaunce to see mee at a bew
Kisse any of my maids alone, but in sport,
That taketh shee in earnest, after Bedlem sort.
The cow is wood. Her tong runth on patens.
If it be mozne, wee haue a payze of matten.
If it be euen, euenlong, not Latine nor Greeke,
But English, and lyke that as in Easter weeke.
She beginneth first with a cry a leysone.
To which shee ringeth a peale, a larom. such as
As folke ring Brees with basons. the worlde runth on wheeles.
But except her mayde shew a sayre paire of heeles.
She haleth her by the boy rope, till her braynes ake.
And bring I home a good dish, good cheere to make,
What is this (saith she) good meat (say I) for yow.
God haue mercy hoyle, a pi rge of myne owne sow.
Thus whan I see, by kindnes ease reneweth not,
And than that the eye seeth not, the hart reweth not,

And

The second part.

And that he must nedes go, whom the deuill doth bytne,
He forcing mee for myne ease to contriue,
To let her fast and freat alone for mee,
I goe where mery chat, and good cheere may bee.
Much spend I abrode, which at home should be spent,
If shee would leaue controlling, and be content.
There leyt a whiting (quoth shee) and leyt in streete.
Take a haye from his beard, and marke this conceite.
He maketh you beleue, by lyes layd on by lode.
My hiauling at home, maketh him banket abrode.
Where his bankets abrode, make me hiaule at home.
For as in a trost, a mud wall made of lome
Cracketh and crummeth in peeces a sunder,
So melceth his money to the worldes woonder.
Thus may yee see, to turne the cat in the panne,
Or set the cart before the horse well yee canne.
He is but litle at home, the truth is so.
And footeth with him he wil not let mee goe.
And if I come to bee mery where hee is,
Than is hee mad, as yee shall heare by this.
Where hee with gossip at a banket late was,
At which as ble is, he payd all, but let pas,
I came to be mery, where with merily,
Proface. Haue among you blynd harpers (sayd I)
The moe the merier, wee all day heare see.
Ye, but the fewer the better fare (sayd hee)
Then here were ere I came (quoth I too many,
Here is but litle meate left, if there be any.
And it is ill comming I haue heard say,
To thend of a shot, and beginning of a fray.
Put by thy purse (quoth hee) thou shalt not pay.
And fray here should be none, were thou goe thy way.
Here is, since thou camst, too many feet a bed.
Welcom when thou goest: thus is thyne errand sped,
I come (quoth I) to bee one here, if I shall,
It is mery in hall when berdes wag all.

What

The second part.

What, bid mee welcome pig. I pray thee kisse mee.
Nay farewell sow (quoth he) our lord blysse me.
From bawling of beastes of Beare binder lane.
I haue (quoth I) for fyne sugar, saye rats bane.
Many yeares since, my mother sayd to mee,
Her elders would say, it is better to bee
An olde mans verling, then a yong mans werling.
And God knoweth, I knew none of this sweetling
In my old husbaundes dayes. for as tenderly
He loued me, as ye loue me scenderly.
We drew both in one line. Quoth he, would to our lord
Yee had in that drawing, hangd both in one cord.
For I neuer meet thee at flesh nor at fish,
But I haue sure a dead mans head in my dish.
Whole best and my worst day, that wylt may bee,
Was when thou didst bury him and marie mee.
If you (quoth I) long for chaunge in thole cases,
Would to God he and you, had chaunged places.
But best I channg place, for here I may bee sparde.
And for my kynd conning, this is my rewarde.
Claw a churle by tharse, and he shytech in my hand.
Knacke me that nut. much good doist you all this band.
Must she not (quoth shee) bee welcome to vs all,
Among vs all, letting such a farewell fall:
Such carpenters, such chips (quoth shee) folke tell,
Such lips, such lettice, such welcome, such farewell.
Thyne own words (quoth he) thine own welcom mard.
Well (sayd shee) whan so euer wee twayne haue lard,
By woordes be pyed at narrowly, I espy.
Yee can see a mote in another mans eye,
But yee can not see a balke in your owne.
Yee marke my woordes, but not that they be growne
By your reuellous ryding on euery royle.
Well ny eury day a new mare or a moyle.
As much vn honest as vnprofitable.
Which shall bring vs shortly to be unable,

The second part.

To geue a dogge a lose, as I haue oft sayd,
How be it your pleasure may no tyme be denyde.
But stil you must haue, both the synnest meate,
Apparail, and all thing that money may get,
Lyke one of fond fancy so fyne and so neat,
That would haue better bread than is made of wheate.
The best is best cheape (quoth he) men say cleere.
Wel (quoth shee) a man may buye gold too deere.
See nether care, nor welny cast what yee pay,
To buy the dearest for the best alway.
Than for your diet who vseth feeding such,
Eate more than enough, and drinke much more to much.
But temperance teacheth this, wher he kepeth schoole,
He that knoweth whan he hath ynough, is no foole.
Feed by measure, and desye the phisicion.
And in the contrary marke this condition,
A swyne ouer fatte is cause of his owne haue.
Who seeth nought herein, his wit is in the wane.
But pompous prouision, cometh not all, alway
Of glottony, but pryde sometye, some say.
But this prouerbe preacheth to men haute or hye,
Hewe not to hye, lest the chippes fall in thyne eye.
Measure is a mery meane, as this doth show,
Not to hie for the pie, nor to low for the crow.
The difference betwene staring and starke blynde.
The wise man at all tymes to follow can fynde,
And prouis an auditour of a meane witte,
May soone accompt, though hereafter come not pit,
Yet is he sure be the day neuer so long,
Cuermore at last they ring to euensong.
And where yee spend much though ye spent but lickenell,
Yet little and little the cat eateth the flickell.
Little losse by length may growe importable,
A mouse in tyme, may bite a two, a cable.
Thus to ende of all thinges, be wee lesse or loth,
Yet so, the pot so long to the water goth,

The second part.

Wyl at the last it commeth home broken.
Few woordes to the wise suffice to be spoken.
If pee were wise, here were enough (quoth shee)
Were is ynough and too much, dame (quoth hee)
For though this appere a proper pulpet peece,
Yet when the fore preacheth, then beware your geese.
A good tale yll told, in the telling is mard.
So are (quoth she) good tales wel to'ld, and ill hard.
Thy tales (quoth he) shew long hayr, & short wit, wise.
But long bee thy legs, and short be thy lyfe.
Pray for your selfe, I am not sick (quoth shee)
Well lets see, what thy last tale cometh to (quoth he)
Thou sayst I spend all, to this, thy woordes wander.
But as decepe drinkech the goole, as the gander.
Thou canst cough in the ambyr, if neede bee,
Whan I shal cough without bread or broth for thee.
Wherby while thou sendst me a brode to swende.
Thou gossepst at home to meete met at landes ende.
Ah, then I begyle you (quoth she) this pee meane.
But sir, my pot is whole, and my water cleane.
Well, thou wouldest haue me (quoth hee) pinch lyke a snudge,
Euery day to bee thy dyuel and dyudge.
Not so (quoth shee) but I would haue pee sturre
Honestly, to keepe the wolfe from the durre.
I would dyue the wolfe out at doze first (quoth hee)
And that can I not doo, til I dyue out thee.
A man were better be dyound in Venice gulfe,
Than haue such a bearded beare, or such a wolfe.
But had I not bene witche, my wedding to flee,
The termes that long to wedding had warnd mee.
First wooing for woiing, banna for banning.
The banes for my bane, and than this thus scanning.
Marrying, marring. And what maryl I than?
A woman. As who say, woe to the man,
Thus wed I with woe, wed I Gyll, wed I Iane.
I pray God the deuil goe with thee, downe the lane.

I graunt

The second part.

I graunt (quoth shee) this doth sound (as yee agreed)
On your syde in wordes, but on my syde in deede.
Thou grantst this graunt (quoth hee) without any grace,
Ungractously, to thy syde to turne this case.
Leaue this (quoth shee) and learne liberality,
To stynt stryfe, growne by your prodigality.
Oft sayd the wise man, whom I erst did heere,
Better are meales many, than one too meere.
Wel (quoth he) that is answered with this wise:
Better is one mouches cheere, than a churles whole lye.
I thinke it learning of a wyser lextour,
To learne to make my selfe myne owne exectour,
Than spare for an other that might wed thee,
As the foole thy first husband spared for mee.
And as for yll places, thou seekst mee in moe,
And in woorse too, than I into any goe.
Wherby this prouer be shewth thee in by the weeke,
No man wil an other in the ouen seeke,
Except that himselfe hath bene there before.
God geue grace thou hast bene good, I say no more.
And would haue thee say lesse, except thou couldest proue
Such processe as thou slaunderously doest moue.
For slaunder perchaunce (quoth shee) I not denye,
It may be a slaunder, but it is no lye.
It is a lye (quoth he) and thou a lyer.
Will yee (quoth she) dyue me to touch yee nyr?
I rub the gald horse backe till hee winch, and yee
Woe would make it seeme, that I touch him no whic.
But I wot what I wot, though I few woordes make.
Many kisse the child for the nurles sake.
Yee haue many god-children to looke vpon,
And yee blesse them all, but yee blesse but one.
This halfe shewth, what the whole meaneth, that I meene,
Yee set circumquagues to make me beleue
Or thinke, that the moone is made of a greene cheese.
And whan yee haue made me a lout in all these.

The second part.

It seemeth yet would make me goe to bed at noone.
May (quoth he) the day of doome shal be doone,
Ere thou goe to bed at noone or night for mee.
Thou art, to be playne, and not to flatter thee,
As holsome a morsell for my comely corse,
As a shoulder of mutton for a sicke horse.
The deuill with his dam, hath more rest in hell,
Than I haue here with thee. but well wife, wel.
Well well (quoth she) many wels many buckets.
Wee (quoth he) and many woordes, many buffets.
Had you some husband, and snapt at him thus,
It wis hee would geue you a recumbentibus.
A dog will barke ere he byte, and so thou
After thy barking wilt bite mee, I crow now.
But it is hard to make an old dog stoup, lo.
Sir (quoth she) a man may handle his dogge so,
That he may make him bite hym, though hee would not,
Husbands are in heauen (quoth he) whose wiues scalde not.
Thou makest me claw where it itcheth not. I would
Thy tong were coold to make thy tales more cold,
That aspen leafe, such spitefull clapping hath bred.
That my cap is better at ease then my head.
God send that head (sayd she) a better nurse.
For whan the head akerh, all the body is the woofse.
God graunt (quoth I) the head and body both twoo,
To nurse each other, better then they doo.
Or euer haue done for the most tynic pass.
I brought to nurse both (quoth she) had it not bin trash.
Margerp good coow (quoth he) geue a good meele:
But than she cast it downe agayne with her beele.
How can her purse for profite be drypfull,
Whose person and properties be thus sleepefull:
A piece of a kid is woorth twoo of a cat.
Who the deuill wil chaunge a rabet for a rat:
If I might chaunge, I would rather chioose to begge,
Or sit with a rosted apple, or an ege,

Where

The second part.

Where myne appetite serueth mee to bee,
Then euery day to fare lyke a duke with thee.
Lyke a duke, lyke a duke (quoth she) thou shalt fare,
Except thou wilt spare more than thou dost yet spare.
Thou farest too well (quoth hee) but thou art so wood,
Thou knowst not who doth thee harme, who doth thee good,
Yes yes (quoth shee) for all those wise wordes vntred,
I know on which syde my bread is buttered.
But there wil no butter cleane on my bread.
And on my bread any butter to be spread.
Euery promise that thou therein dost utter,
Is as sure as it were sealed with butter.
O a mouse tyed with a threede. Euery good thing,
Thou lettest euen slip, lyke a waghalter slipstring.
But take by in thine, or els I protest,
All be not in bed, that shall haue ill rest.
Now goe to thy derlinges, and declare thy greefe.
Where all thy pleasure is, hop hoope ppye theefe.

The viij Chap. ter.

With this thence hope shee, wherewith O Lorde hee cryde,
What wretch but I, this wretchednes could byde.
How be it in all this woe, I haue no wrong,
For it onely is all on my selfe along.
Where I should haue byp'd her first with rough bit,
To haue made her chew on the bypdell one bite.
For likorous luere of a little winning,
I gaue her the bypd'e at beginning.
And now shee taketh the bydle in the teeth,
And runch away with it, where by ech man seeth,
It is (as old men right well vnderstand)
Ill putting a nak't sword in a mad mans hande.
Shee taketh such hart of grace, though I maim her,
O kyll her, yet shall I neuer reclaime her.
Shee hath (they say) bene stiffe necked euermore,
And it is ill healing of an old soze.

The second part.

This prouerbe prophesied many yeares agoe.
It wil not out of the flesh that is byed in the bone.
What chaunce haue I, to haue a wyfe of such sort,
That wil no fault amend in earnest nor sport?
A small thing amisse lately I did espye,
Which to make her mend, by a iest merily,
I sayd but this, taunt thouet wife, pour nose drops,
So it may fall, I will eate no browesse sops
This day. But two dayes after this came in bye,
I had sorow to my sops ynough be sure,
Wel (quoth I) it is ill iesting on the sooth.
Sooth bourd is no bourd, in ought that mirth dooth.
Such iestes could not iuggle her, were ought amis.
Nor turne melancholy to mirth. for it is
No playing with a straw before an old catte,
Euery tryfling toye age can not laugh at.
Pee may walke this way, but sure pee shall finde,
The further pee goe, the further behynde.
Pee should consider the woman is olde.
And what for a hot woozd. Some hot, some colde.
Beare with them that beare with you, and she is scard,
Not onely the fayrest flowze in your garland,
But also shee is all the fayze flowers thereof,
Will pee requite her then with a taunting scorf?
Or with any other kynd of unkyndnes?
Take heed is a fayze thing. Beware this blyndnes.
Why will pee (quoth hee) I shall follow her will,
To make me Iohn drawlatch, or such a snekebil,
To bring her solace, that bringeth my sorow?
Bye lady, than wee shal catch bydes to morow.
A good wife maketh a good husband, (they say)
That (quoth I) pee may turne an other way.
To make a good husband, make a good wife.
I can no more herein, but God stint all stryfe.
Amen (quoth hee) and God haue mercy brother,
I will now mend this house, and payze an other.

And

The second part.

And that hee ment of likly hood by his owne.
For so appaied he that, ere hys peates were growne,
That little and little hee decayed so long,
Till hee at length came to buckle and bare thong.
To discharge charge, that necessarily grew,
There was no more water then the ship drew.
Such dyistes draue her, from ill to worse and worse,
Till he was as bare as a byrds arse.
Honey, and money woorth, did so misse him,
That hee had not now one penny to blisse him.
Which foreseene in this woman wisely waping,
That meet was to stay somewhat for her staping,
To keepe yet one messe for Illon in hope,
Shée kept one bagge, that hee had not seene before.
A poore cooke that may not like his owne fingers,
But about her at home now still hee lingers,
Not checker a boord, all was not cleere in the cosse,
Hee lookt lyke one that had beshit the rosse.
But whether any secrets tales be sprinkling,
Or that hee by gentle has got awinkling
Of her boord, or that he thought to amend,
And turne his ill beginning to a good end,
In shewing him selfe a new man, as was fit,
That appered shortly after, but not yet.

The ix. Chapter.

O Ne day in their arbour which stood so to myne,
That I might and did clossy myne eare incline,
And lyke wise cast myne eare to heare and see,
What they sayd and did, where they cold not see mee,
Hee vnto her a goodly tale began,
More lyke a wooer then a webber man.
As far as matter thereof therein serued,
But the first part from wordes of wooing sweete rured.
And stood bypon repentance, with submission
Of his former trooked vnpurged condition.

The second part.

Praying her, to forgiue and forget all free,
And he forgau her, as he forgiven would bee.
Loving her now, as he ful deeply swore,
As hotly as euer he loued her before.
Well wel (quoth she) what euer yee now say,
It is too late to call agayne yester day.
Wife (quoth he) such may my diligence seeme,
That thoffence of yester day I may redeeme.
God taketh me as I am, and not as I was.
Take you me so too, and let all thinges pass.
I pray thee good wife, think I speake & thinke plaine.
That, he runth far, that neuer turneth agayne.
Yee be young ynough to mend, I agree it.
But I am (quoth she) too old to see it.
And amend yee or not, I am too old a yeare.
What is lyfe, where liuing is extinct cleare?
Namely at old yeares of least helpe and most neede.
But no tale could tyme you in tyme to take heed.
If I tyme my selfe point (quoth he) it is sayde.
And hope of true tyme, shall haue mee from dyspayde.
Beleue wel, and haue wel, men say yea, (sayd she)
Doo wel, and haue well, men say also we see.
But what man can beleue, that man can doe well,
Who of no man will counsaile take, or heare tell.
Which to you, whan any man any way tryde,
Than were yee deafe, yee shoulde not heare on that side.
Who euer with you any tyme therein weares,
Yee must both tell you a tale, and find you eares.
You had on your hart eares, thicke of hearing.
But this is a question of old enuering.
Who is so deafe or so blynde, as is he,
That wilfully will nether heare nor see.
Whan I saw your maner, my hart for woe molte.
Then would yee mend, as the fl. other mends his bolt.
Or as sowpe ale mends in Summer, I know,
And knew, which way the wind blew and will blow.

The second part.

Though not to my profite a prophete was I.
I propheticd this, too true a prophetic.
When I was right ill beleueed, and woofle hard.
By flinging from your folks at home, which all mard.
When I sayd in semblance either cold or warine,
A man far from his good is nigh his harme.
O, wild pee to loke, that pee lost no more,
On such as shew that hungry flies by the soze.
Than would pee looke ouer mee with stomack swoln,
Lyke as the deuil lookt ouer Lincolne.
The deuil is dead wifer (quoth he) for pee see,
I looke lyke a Lambe in all your wordes to mee.
Looke as ye list now (quoth she) thus looke pee than.
And for those lookes I shew this, to shew ech man,
Such prooue of this prouerbe, as none is gretter.
Which saith, that some man may steale a horse better,
Than some other may stand and looke vpon.
Leude husbandes might haue wordes, but I not one
That might be allowde. But hold if pee looke,
In mistaking mee, ye may see, pee looke
The wrong way to wood, and the wrong low by thear.
And thereby in the wrong hope to thine pee were.
I haue heard some, to some tell this tale not feild,
When thurst is in the towne pee be in the feild.
But contrary, you know that sente to towne,
When thurst was in the feild, ye were in the towne.
Feild ware might sink or swim, while ye had any.
Towne ware was your ware, to turne the peny.
But towne ware, where most thurst did appeere,
What pee was in the towne, pee lost in the feild.
In all your good husbandry, thus rid the rocke,
Pee stumbled at a strawy and lepe ouer a blocke.
So many kyndes of increase you had in choise,
And nought increase nor keepe, how can I reioyce?
Good sturges two ankers men haue before,
For if the tone saye, the other hath more.

The second part.

But you leane all anker bold, on seas and landes.
And so set vp shop vpon Goodwins landes,
But as folke haue a saying both old and new,
In that they say blacke will take none other hew.
So may I say here, to my deepe dolour,
It is a bad cloth that will take no colour.
This case is yours. For yee were neuer so wise.
To take specke of colour, of good aduise.
Thadvice of all frendes I sape, one and other
Went in at the one eare, and out at the tother,
And as those woordes went out, this prouerbe in came,
Hee that wil not be ruled by his owne name,
Shall bee ruled by his stepdame, and so you,
Hauing lost your owne good, and owne frendes now,
May seeke your fozeine frendes, if you haue any,
And sure one of my great greefes, among many;
Is that yee haue bene so very a hog.
To my frendes What man, loue me, loue my dogge.
But you to cast pfectious stones befoze hogs,
Cast my good befoze a sort of dogges,
And sawte bitches. Which by whom now deuoured.
And your honesty among them deflowred,
And that you may no more expence afoord,
Now can they not afoord you one good woord,
And you them as few. And old folke vnderstand,
When theeues fall out, true men come to their good,
Which is not alway true. For in all that bytche,
I can no farthing of my good the more fetch.
Nor I throw them selues neither, if they were sworne,
Light come, light goe. And sure since we were borne,
Ruine of one ruine, was there none greater.
For by your giftes they bee as little the better.
As you be much the woofe, and I cast away.
An il wynd that bloweth no man to good, men say.
Well (quoth hee) euery wynde bloweth not downe the coine.
I hope (I say) good hay bee not all out moine.

The second part.

I will now begin thrist, when thrist seemeth gone,
What wise there be more wayes to the wood than one.
And I will assay all the wayes to the wood,
Til I finde one way, to get agayne this good.
Pee will get agayne (quoth shee) I feare,
As shortly as a horse wil like his care.
The Duchman sayth, that leggyng is good cope.
Good wordes bring not euer of good deedes good hope,
And these wordes shew your wordes spoken in skorne.
It pricketh betymes that will be a good thorne.
Timely crooketh the tree, that wil a good camok bee.
And such beginning such end, wee all day see.
And you by mee at beginning being thriuen,
And than to keepe thrist could not be prickt nor driuen.
How can pee now get thrist, the stocke being gone?
Which is the onely thing to reise thrist bypon.
Men say, he may ill runne that cannot goe,
And your gayne without your stocke runneth euen so.
For what is a woorkman without his tooles?
Tales of Robin Hood are good for fooles.
Hee can ill pype, that lacketh his vpper lippe.
Who lacketh a stocke, his gayne is not worth a chip,
A tale of a tubbe, your tale no truth anouth,
Pee speake now as pee would creepe into my mouth,
In pure paynted processe, as false as sayte.
How pee will amend when pee can not apayte.
But agaynst gay glosers, this rude tale recites,
It is not all butter that the cow shytes.
I heard once a wise man say to his daughter,
Better is the last simple, than the first laughter,
Wee shall I trust (quoth he) laugh agayne at last.
Although I bee once out of the saddle cast.
Yet since I am bent to sit, this will I doo,
Recover the horse, or lesse the saddle too.
Pee neuer could yet (quoth shee) recover any hap,
To win or saue ought, so stoppe any our gap.

The second part.

For stopping of gap (quoth he) care not a rush,
 I will learne, to stop two gaps with one bush.
 Pee will (quoth shee) as soone stop gaps with rushes,
 As with any husbandly handsome bushes.
 Your tales haue lyke tast, where temprance is taster,
 To breake my heau, and than geue me a plaster,
 Now thrist is gone, now would pee thriste in all haste,
 And whan pee had thrist, pee had lyke hast to waste.
 Pee lyked then better an ynch of your will,
 Than an ell of your thrist. Wife (quoth he) be still.
 May I bee holpe forth an ynch at a pinch,
 I wil yet thriste (I say) as good is an ynch,
 As an ell. Pee can (quoth shee) make it so, well.
 For whan I gaue you an inch, you tooke an ell.
 Til both ell and inch bee gone, and we in der.
 Nay (quoth he) with a wet finger ye can see,
 As much as may easily all this matter ease,
 And this debate also pleasantly appease.
 I could doo as much with an hundred pound now,
 As with a thousand afore, I assure you.
 Pee (quoth she) who had that he hath not, would
 Doo that hee doth not, as old men haue told.
 Had I as pee haue, I would do more (quoth hee)
 Than the best spake of on sonday, pee should see.
 Ye doo, as I haue (quoth shee) for nought I haue,
 And nought pee doo. What man, I crow pee cause,
 Would pee both eat your cake, and haue your cake?
 Pee haue had of mee al that I might make.
 And bee a man neuer so greedy to win,
 Hee can haue no more of the fore but the skin.
 Well (quoth he) if pee list to bring it out,
 Pee can geue me your blessing in a cloute.
 That were for my childe (quoth she) had I ony,
 But husband, I haue nether childe, nor mony.
 Pee call and conjecture thus much lyke in how,
 As the blind man calls his staffe, or shootes the crow.

The second part.

How be it, had I money right much, and ye none,
Yet to be plaine, yee should haue none for Ione.
May, hee that first flattereth me, as yee haue doone.
And doth as yee did to me after, so soone:
He may bee in my Pater noster in deede,
But be sure, he shall neuer come in my Creede.
Aue Maria (quoth he) how much motion
Here is to prayers, with how little deuotion.
But some men say, no peny no Pater noster.
I say to such (sayd shee) no longer foster,
No longer lemman. But faire and wel than,
Pray and shifte ech for himselte as hee can,
Euery man for him selfe, and God for vs al.
To those wordes he sayd nought, but forthwith did sal,
From harping on that string, to faire flattering speech,
And as I erst sayd, hee did her so beleeche,
That things erst so far off, were now so far on,
That as shee may wallow, away shee is gon,
Where all that was left lay with a trusty frende,
Dwelling a good walke from her at the townes ende.
And backe agayne straght a halting pace she hobbles.
Bringing a bag of royals and nobles.
All that shee had without restraynt of one iote,
She brought bullocks noble. for noble or grose
Had shee not one moe. Which I after well knew,
And anone smiling toward him as shee drew,
A sir light burdeme far heaup (quoth shee)
This light burden in long walke weynptireth me.
God geue grace I play not the foole this daye.
For here I send thare after the helus away.
But if yee wil stinc and auoide all stryfe,
Loue and cherish this as yee would my lyfe,
I will (quoth hee) wife, by God almighty,
This geare cometh euen in pudding tyme rightly.
Hee snatcht at the bag. No halt but good (quoth she)
Short shooting teeleth your game, yee may see.

See

The second part.

Ye mist the cushin, for all your hast to it.
And I may set you besyde the cushin yet.
And make you wype your nose vpon your sleue,
For ought yee shall winne without yee axe mee leue.
Haue ye not heard tell, all couet all leese:
A sir, I see, yee may see no green cheese
But your teeth must water. A good cocknape coke.
Though hee loue not to buy the pig in the poke,
Yet snatch yee at the poke, that the pig is in,
Not for the poke, but for the pig good chepe to win.
Lyke one halfe lost, til greedy grasping gat it,
Yee would be ouer the stile, ere yee come at it.
But abyde frend, your mother bid til yee were bozne,
Snatching winth it not, if yee snatch till to mozne.
Men say (sayd hee) long standing and small offering
Maketh pooze persons, and in such signes and proffring.
Many pretty tales and mery topes had they,
Before this bag came from her away.
Kindly hee kist her wih woordes not tart nor tough.
But the cat knoweth whole lips shee licketh well pough.
Anone, the bag shee deliuered him, and sayd,
Yee should beare it for that it now heauy wayd.
With good wil wise, for it is (sayd hee to her)
A proud hoyle that will not beare his owne prouander.
And oft before seemd shee neuer so wise,
Yet was shee now sodapuly waken as nyte
As it had bene a halporth of siluer spoones,
Thus cloudy moornings turne to cleere after noones.
But so nye noone it was, that by and by,
They rose and went to dinner loutingly.

The x. Chapiter.

This dinner thought hee long, and stragght after that,
To his accustomed customers he gat.
With whom in what tyme he spent one grote before,
In lesse tyme he spent now ten grotes or moze.

And

The second part.

And in small tyme he brought the world so about,
That he brought the bottome of the bagge cleane out:
His gadding thus agayne made her ill content.
But she not so much as dreamed that all was spent,
How be it sodaynly shee mynded on a day,
To picke the chest locke, wherein this bag lay,
Determining this, if it lay whole still,
So shal it lye, no mite shee minish will.
And if the bag began to shrinke, shee thought best,
To take for her part some part of the rest.
But streight as shee had forthwith opened the locke,
And lookt in the bagge, what it was a clocke,
Than was it proued true, as this prouer b goth,
Hee that commeth last to the pot, is soonest wroth.
By her comming last, and too late to the pot,
Wherby shee was potted thus lyke a sot,
To see the pot both skind for running ouer,
And also all the licour runne at rouer.
At her good husbandes and her next meeting,
The diuels good grace might haue geuen a greeting.
Eythher for honour or honesty as good
As shee gaue him. She was (as they say) horne wood.
In no place could she sit her selfe to settle,
It seemd to him shee had pist on a nettle.
Shee nettled him, and he ratted her so,
That at end of that fray, a sunner they go,
And neuer after came together agayne.
Hee turnd her out at doores to grafe on the playne.
And him selfe went after. For within fortnight,
All that was left, was launched out quight.
And thus had he brought haddocke to paddocke,
Till they both were not woorth a haddocke.
It hath bene sayd, neede maketh the old wise trot.
Oether folke sayd it, but shee did it God wot.
First from frend to frend, and then from dur to dur.
A begging of some that had begged of hur.

But

The second part.

But as men say, misery may bee mother,
Where one begger is giuen to beg of an other.
And thus ware, and wasted this most woful wretch,
Till death from this life, did her wretchedly fetch.
Her late husband, and now widower, here and there
Mending about few know, and fewer care where.
Cast out as an abiect, he leaueth his life,
Till famine by lyke, set him after his wife.

Now let vs note here. First of the first twayne,
Where they wedded, together to remaine,
Hoping ioyfull presence should weare out all woe.
Yet pouerty brought that ioy to losaile, lo.
But notably note these last twayne, where as hee
Tooke her onely, for that hee ryche would bee:
And she him onely in hope of good happe,
In her dotting dayes to be daunst on the laype.
In condition they differed so many wayes,
That lightly hee layd her up for holy dayes.
Her good he layd up so, lest the cues might spie it,
That neither she could, nor hee can come by it.
Thus sayled all foure, of all thinges lesse and more,
Which they all, or any of all, married fore.

The xj. Chapter.

Forsooth (sayd my frend) this matter maketh bolt,
Of diminution For here is a mill post
Twittin to a pudding pyck lo neerely,
That I confesse mee discouraged cleerly.
In both my weddinges, in al thinges, except one.
This sparke of hope haue I, to proceed vpon.
Though these and some other, speed ill, as yee tell,
Yet other haue liued and loued full well.
If I should deny that (quoth I) I should rane.
For of both these sortes, I graunt, that my selfe haue
Scene of the one sorte, and heard of the other,
That lyked and lined right well, eche with other.

But

The second part.

But whether fortune wil you, that man declare,
That shall choose in this choice, your comfort or care,
Since, before yee haue chosen, wee can not know,
I thought to lay the woozt, as yee the best shew.
That yee might being yet at liberty,
With al your ioy, ioyne all your ioyerdy.

And now in this herde, in these cases on eche part,
I say no more, but lay your hand on you hart,

I hartily thanke you (quoth hee) I am sped
Of myne errande. This bittech the naile on the hed.
Who that leaunth surety and leaneth vnto chaunce,
Withan fooles pyper, by auctoritee hee may daunce.

And sure am I of those twayne, if I none choole,
Although I nought winne, yet shall I nought loose.
And to win a woman here, and lost a man,
In all this great winning, what gayne winne I than?

But marke how folly hath mee away caried.
How lyke a weathercocke I haue here varied.
First these twoo women to loose I was loth,
That if I might, I would haue wedded them both.
Then thought I since, to haue wedded one of them.
And now know I cleere, I will wed none of them.
They both shall haue this one answer by letter,
As good neuer a whir, as neuer the better.

Now let me aske (quoth I) and your selfe answer,
The shoyt question that I asked whyle ere.

A foule old rich widow, whether wed would yee,
Or a yong fayre mayde, being poore as yee be.

In nether barrel better herring (quoth hee)
I like thus richesse as ill as pouerety.

Who that hath either of these pigges in vie,
Hee hath a pigge of the woozse panier sure.

I was wedded vnto my will. How be it,
I will bee content and wed to my wit.

Whereby with these examples past, I may see,
How wedding, soe lone, as good onely to see.

The second part.

Onely for loue, or onely for good,
Or onely for both I wed not, by my hood
Thus no one thing onely, though one thing chiefly
Shall woo mee to wed now : for now I espye,
Although the chiefe one thing in wedding be loue,
Yet must moe thinges toyne, as all in one may moue.
Such kynde of liuing, for such kynd of lyfe,
As lacking the same, no lacke to lacke a wyfe.
Here is ynough I am satisfied (sayd hee)
Since ynough is ynough (sayd I) here may wee
With that one woord take end good, as may be geast.
For folke say, ynough is as good as a feast.

FINIS.



To the Reader



THE
FIRST HVNDRED

of Epigrammes, inuen-
ted and made

BY

John Heywood.



ANNODOMINI

1587.

To the Reader.

Time without reason, and reason without time,
In this conuersion deepe difference doth fall.
In first part whereof where I am falne this time.
The folie I graunt, which graunted (readers all)
Your graunt, to graunt this request, require I shall,
Ere yee full recite these trifles folowing here
Perceiue (I pray you) of the wordes thententes clere.

In which (may yee like to looke) yee shall espie
Some wordes, shew one sense, an other to disclose,
Some wordes, themselves sondry senses signifie:
Some wordes, somewhat from common sense, I dispose,
To seeme one sence in text, an other in glose.
These words in this work, thus wrought your working toole
May worke me to seeme (at least) the les a foole.

Than in rough rude termes of homely honestie
(For vn honest terme (I trust) there none here soundes)
VVherein fine tender eares shall offended bee.
Those folies, being sertycht in reasons boundes.
Reason may bee surgion saluing those woundes.
Turning those sores to salues: for reason doth gesse
Homely matters, homely termes doe best expresse.

But where all defence standth in exemption
To defend mee herein out of folies bandes.
So that to redeeme me thers no redemption.
Graunting, and submitting folie, that so standes.
This last refuge I craue to haue, at your handes,
Those folies standing clere from intent of ill.
In lieu or lacke of good will, except good will.

The Table

The Table to this booke.

T He preface to the reader.	A keeper of the commaunde-	
An Epigrame on this booke	mentes.	30.
of Epigrammes.	1. Of a nose.	31.
Of three sages.	2. Letting of a ferme.	32.
Questions answered.	3. Age and youth.	33.
Of water, wine, and ale.	4. A rose and a nettill.	34.
Too much or too little.	5. Of the wiues and her husbands	
Of the senses.	6. waste.	35.
Of talking.	7. An olde wiues boone.	36.
Of heares and wits.	8. A talke of two conies.	37.
A dronkarde.	9. A prisoner.	38.
The foxe and the maide.	10. Two blind men.	39.
Of an ill gouernour called	Debilitee of senses.	40.
Iude.	11. A foolish husband.	41.
Vpon geuing an almes.	12. A witty wife.	42.
Of a surfet.	13. Handsom handling.	43.
Repugnance in aparance.	14. A saiying of Patche, my Lorde	
The ape and the asse.	15. cardinals foole.	44.
A foole and a wise man.	16. Certaine folies.	45.
Of sight.	17. Of two studentes.	46.
Feigned newes.	18. A merry woman.	47.
Two arme in arme.	19. A lowse and a flea.	48.
Of hearing and speaking.	20. Of him that forgot his <i>Pater</i>	
Of wit, will, and wisdom.	21. <i>noſter</i> in Latine.	49.
The wrenne and hir birdes.	22. Of him that coulde not learne	
The maiſter and his man.	23. his <i>Pater noſter</i> in english.	50.
Vpon penance.	24. Of the fiſt and the hert.	51.
Iacke and his father.	25. Of this worde, <i>enough</i> .	52.
Of a daw.	26. Of table play.	53.
Of asking and ſheweing the	The cocke and the hen.	54.
way.	27. Chepening a face of furre.	55.
A quiet neighbour.	28. Bying of ſhoos.	56.
Of dogs and theecus.	29. A ſuſpicion cleered.	57.
	F 2.	Of

THE TABLE.

Of spite.	58. The shrewde wiues teung.	80.
Of the letter H.	59. A fooles teung.	81.
Ill fleeing of Idelnesse.	60. Of glasse and latriſe.	82.
A teung and a clocke.	61. Two wiſhers for two maner of	
A hearer of a ſermon.	62. murther.	83.
A man without wit, ſtrength,	Of diſpraiſe.	84.
and cunning.	63. A diſcharge frō hypocriſie.	85.
How to wiſhe.	64. Of the foole and the gentlemaſ	
A doubtfull demand or	noſe.	86.
choiſe.	65. A foole taken for wiſe.	87.
An old widower and a yong	Thinges to forbear.	88.
made.	66. Of medlers.	89.
Gaping oſters.	67. Of dwelling.	90.
The iudge and the iuggler.	68. Of the miller and the ſexten.	
Of looking.	69.	91.
Of conſtancie.	70. Of bookes and cheeſe.	92.
Of a face and a wit.	71. Of heades.	93.
Of blowing.	72. The woodcock and the daw.	94.
To the flatterer.	73. Of fewe wordes.	95.
Of contentation.	74. Woting and weening.	96.
Of waiting.	75. The ſame otherwiſe.	
Of foreknowledge.	76. A much like matter.	97.
The ſame impugned without	Wiſedome and folly.	98.
change of wordes except, i. ii. or v.	Of lacke.	99.
Miſtaking an errand.	77. The weathercocke, the reede,	
Of keeping an Inne.	78. and the wine.	100.
A wiues defence of her beetil-		
brow.	79.	

The end of the Table.

The first hundred of Epigrammes.

An Epigramme on this booke of Epigrammes. 1.

This booke may seeme, as it sorteth in lute,
A thin trim trencher to serue folke at frute.
But caruer or reader can no way win,
To eate frute thereon, or compt frute therein.
Of three sages. 2.

The maner sages nature doth deuise,
The sage herbe, the sage foole, and the sage wise,
And who for moste wise him selfe doth accept,
May matche any sage, the sage wise except.
Questions answered. 3.

Trust they any,
That trust not many: } yea.

Please they any,
That serue many: } Nay.

Helpe they any,
That helpe not many: } yea.

Freend they any,
That flatter many: } Nay.

Feare they any,
That feare not many: } yea.

Keepe they any,
That keepe not many: } Nay.

Of water, wine, and ale. 4.

Water vnder a bote, wine in a bottell,
The tone I can beare, thother beareth me well,
And where as nother botes nor bottels be,
Nother can I beare wine, nor water beare me.
But aboue all licour welfare ale (I say)
For I with ale, and ale with me wag away.

Too much or too litle. 5.

¶ 3.

¶

The first hundred

If that I drinke too much, than am I drie,
If I drinke too litle, more drie am I:
If I drinke no whit then am I driest.
Too much, too litle, no whit, nought is the best,
Thus drinke wee no whit, or drinke till we burst,
Yet poore drie soules we bee euer a thirst.

Of the senses. 6.

Speak not too much, lest speech make thee speechlesse,
Goe not too much, for feare thou goe behinde,
Heare not too much, lest hearing bring deafenesse.
Looke not too much, lest looking make thee blinde.
Smell not too much, lest smelling lose his kinde,
Tast not too much, lest tast mistake thy chaps,
Touch not too much, for feare of after claps.

Of talking. 7.

Thy taylor can talke, and knoweth no letter.
Thy tounge can talke, and talketh much swetter.
But except wisdom be the gretter,
Of tounge and taile, thy taile talketh better.

Of heares and wittes. 8.

Thin heares and thin wits be deintee,
Thicke heares and thicke wits be pleintee.
Thicke heares and thicke wits be skant,
Thin heares and thin wits none want.

A dronkard. 9.

A goole is harness in his white fethers,
A dronkard in drinke against all weathers.
A foole in his fooles hood, put all togethers.

The foxe and the maide. 10.

Although that foxes haue bene seene there seelde,
Yet was there lately in Finsbery seelde
A fore late in sight of certaine people,
Nodding, and blissing, staring on Poules keeple.
A maide toward market with hens in a band
Came by, and with the fore shee fell in hand.

What

of Epigrammes.

What thing is it Rainard in your braine plodding,
That bringeth this busy blissing and noddung?
I nother nod for sleepe sweete hert the fore sayd,
Nor blisse for spirites, except the deuill be a mayd.
By noddung and blissing breedth of wonder.
Of the wit of Poules weathercoke yonder.
There is more wit in that cocks onely head,
Then hath bene in all mens heads that be dead.
As thus, by common report this wee finde,
All that be dead, did die for lacke of winde.
But the weathercocks wit is not so weake
To lacke winde: the winde is euer in his beake.
So that while any winde blowth in the skie,
For lacke of winde that weathercoke wil not die.

Shee cast downe her hennes, and now did shee blis,
Iesu (quoth shee) in nomine patris,
Who hath euer heard at any season
Of a foxes forgeyng so feat a reason?
And while shee preyed the foxes wit so,
He gat her hens on his necke and to go.

Wher away with my hens fore (quoth shee?)
To Poules pig as fast as I can (quoth he)
Betweene these hennes, and ponder weathercoke
I will assaie to haue chickens a flocke.
Which if I may get, this tale is made goode,
In all Christendome not so wise a broode.
Paiden (quoth he) these hens be forbodden
Pour sight, till the weathercoke hath trodden.
Who woozth (quoth shee) all crafty inuentions,
And all inuenter, that by false intentions,
Inuent with intent to blinde or bleare blunt eies,
In case as this fore to me doth deuise.

Of an ill gouernour called Iude.

11.

A ruler there was in countrey a fer,
And of the people a great extortioner;

¶

Who

The first hundred

Who by name (as I vnderstand) was called Iude.
One gaue him an asse, which gift when he had deude,
He asked the geuer, for what intent
He brought him that asse. For a present
I bring maister Iude (quoth hee) this as hither,
To ioyne maister Iude and this asse together.
Which two ioynd in one, this is brought to pas,
I may bid you good euen maister Iudas.
Macabe or Iscarot thou knaue (quoth he?)
Whom it please your maister ship, him let it be.

Of geuing an almes. 12.

Into a beggars hand, that almes did craue,
In steede of one peny, two pence one gaue.
Which done, he sayd, beggar happy thou art,
For to thee my hand is better then my hart.
That is (quoth the begger) as it chaunceth now,
The better for mee, and the woorse for yow.

Of a surfet. 13.

A man from a feuer recouered newe,
His greedy appetite could not eschewe,
From meate contagious, whereto hee had a lust,
But one moxsell one euening needes eate he must.
Which forthwith brought good approbation,
Of his retourne into resoluacion.
What cause causeth this (quoth the phisition?)
I know (quoth he) no cause of suspicion.
How he it my wonder is great as can be,
By what meane this feuer attacheth me
More, for eating a little this night last,
Then for eating much more the night before past.
I did eate a capon nie euery whit
The last night: after which, I felt no fit.
And this night I eete but one bit of freshe beefe,
And yet I am shaken with the hourson theefe.

Now (quoth the phisition) appeerth the cause why
Capon is holesome, and the beefe contrary.

And

of Epigrammes.

And a little ill meate geueth sickenesse moze foode,
Then a little too much meate that is good.

Sir, I thanke you much (quoth the pacient)
This lesson shall from henceforth make me to consent,
When I shall needes surfet, by vnruily will,
Rather to surfet on that is good, then ill.

Repugnancie in apparance. 14.

Much contrariety may seeme to stand
Where none is. as by example, my son.
In London is the best ale of all England:
And yet as good ale in England as in London.

The ape and the asse. 15.

The ape and the asse stode, where they beheeld
A course with a greyhound at the hare in a feeld.
They wel perceiuing the greyhound great ground wan,
As long as the hare and he footright ran.
And like aduantage they sawe in the hare,
When shee list lightly to turne here and there.
The ape to knowe whether the assis talking,
Were any quicker then his as his stalking,
Asked the asse: if thou shouldest choose one of both,
To ren as swiftly as the greyhound yonder goth,
Or turne as light as the hare: which one of twayne
Wouldest thou in thy choosing by choise obtayne?

I (quoth the asse) being at libertee,
Will choose none of both feates, I may say to thee.
What winneth the dog by his swift footmanship,
When the hare at pinche turneth from him at a whip?
And what winth the hare in hir turnes so lightly,
The dog out renning hir againe by and by?
Renning or turning so, ren or turne who will,
I will goe softly, or els stand euen still.
Howbeete to asswete thy question (quoth he)
If I should choose one, like the hare would I be.
For where the dog runneth the hare for to kill,
Shee turneth for defence, offering the dog none ill.

And

The first hundred

And better is this part in this case brother,
By selfe to defend, then offend an other.

A foole and a wise man.

16.

A foole and a wise man riding one espie.

He asked the hoxse, that the wise man did ride,
Whither goest thou hoxse? whither go I (quoth he?)
Aske him that guideth the bridle, aske not mee.

Whither ridest thou foole (quoth he) with looke so sel?

Aske my hoxse knaue (said he) what can I tel?

When fooles ride (qu hee) that can not rule the raine,

Their hoxses be their herbengers, I see plaine.

And when wise men ride, I right well espie,

Their selfe, not their hoxses, apointe where they lie.

Of sight.

17.

Who needes will looke, and would not see,

The sight once scene thou lookest foze,

Close by thine eies. For trust thou me.

Much looking so, breedeth much eie soze.

Feigned newes.

18.

From a field fought, one of the beaten side,

Ran home, and victozy on his part he cride.

Whose Prince by him thus enfourmed of this,

Made bonfiers and banketts, as the vse is.

In short time after all which toy and cost,

The King was acertaind, the fielde was lost.

Wherewith he (in as great haste as great greefe)

Charged the first messenger to make preefe,

Where he had this lie, that the fielde was wonne.

By selfe sir (quoth he) this lie first begonne.

Which for commodity vnto your grace

And all your subiects, I brought it in place. (ping,

Where the truth should haue brought watching & we.

By lie brought two dayes of laughing and sleeping.

And if ye all this yeare tooke my lye for true,

To keepe you merrý, what harme could ensue?

Better is (quoth he) be it newe or stale,

A har.

Of Epigrammes.

A harmelesse lie, then a harmefull true tale.
How his lie was aloude, I know none that knoweth.
But it was at least winkt at, I heard of troweth.

Two, arme in arme. 19.

One sayd to an other taking his arme,
By licence friend, and take this for none harme.
No sir (quoth the other) I geue you leue
To hang on my arme, but not on my sleue.

Of hearing and speaking. 20.

Who heareth all
And speaketh nought,
Chaunce may so fall
Hee is well tought.
Who speaketh all
And heareth nought,
Fall what shall fall,
Hee is ill tought.
Who heareth all,
And all bableth,
What euer fall
Hee oft fableth.
Who heareth nought,
Nor nought can speake,
May soone be thought
A hodie peake.
Say nought, here all,
Say all, here nought,
Both, none, these fall
Extremely wrought.
Who heareth oft,
And speaketh seeld,
Be witte alofte
Hee worth the seeld.

Of wit, will, and wisdom. 21.

Where will is good, and wit is ill,
There wisdom can no manner skill.

Where

The first hundred

Where wit is good, and will is ill,
 There wisdom sitteth all silent still.
 Where wit and will are both two ill,
 There wisdom no way meddle will.
 Where wit and will well ordered be,
 There wisdom maketh a trinitie.

The wren, and her birdes,

Of a nest of wrens late bred in a hedge,
 Which the dam forsaking, when they were fledged,
 One sayd: Alas mother what is the why,
 That yee drawe from vs unnaturally?

Childe (quoth the dam) I doe now vnto thee,
 As my dam in my youth did vnto mee.
 Whereby I am blamelesse in that I do,
 Sens I doe but as I haue bene done to.

Bother (quoth he) to deale as ye be delt with,
 Is not alway meete: but this is the pith:
 As ye would your dam should haue delt with you,
 So should ye our dam deale with your birdes now.

Why sonne (quoth she) thinkst thou me such a fooler,
 That my childe shall set his mother to schoole?

Ray adieu (quoth shee) and away shee is fled.

This childe for this checke refusing for his owne.

Which done, the Wren calth his brothers and sisters,

And vnto them this lesson hee whisters.

I see and ye may see (quoth shee) by this case,

The triall of taunts out of time and place.

Where faire words haply my mother might haue won,

This taunt maketh her refuse me for her son.

Which may teach vs all, where euer we becom,

Rather by silence alway to be mum,

Than in ought at liberty, or forbidden,

To taunt our betters, openly or hidden.

The maister and the man.

A man, and his man, chained linc to be,
 Aie where a crow stoode crying to see.

of Epigrammes.

James (quoth the maister) the crow hath spide thee.
 Nay by God, hee looketh on you maister (quoth hee)
 Taunts (quoth the maister) rebound sometime Ile.
 Where I thought to taunt thee, thou dost taunt mee.

Vpon penance. 24.

Two men of one man were confest but late,
 And both two had penaunce after one rate.
 Which was: ech of them a peny should geue
 To a peniles man, him to releue.
 Thone of these twaine had one peny and no more.
 Thother, no peny nor farthing had in store.
 They disclosing ech to other in this case,
 This peny father due his purse apale,
 Saying: sens thou art penilese, I will
 Geue the this peny, my penance to fulfill.

God thank thee (quoth the other) and sens thou
 Art now peniles, as I was euen now,
 For penaunce I geue this peny to thee,
 As freely as euer thou gauest it to mee.
 Well done (quoth the other) here may wee both,
 Peny dole delt, without one peny cost.

Iacke and his father. 25.

Iacke (quoth his father) how shall I ease take?
 If I stand, my legs ake, and if I kneele,
 My knees ake, if I goe, then my feete ake,
 If I lie, my backe akthe, if I sit I feele
 My hips ake: and leane I neuer so weele,
 My elbowes ake. Sir (quoth Iacke) paine to exile,
 Sens all thele ease not, best ye hang a while.

Of a daw. 26.

With a crossebowe late in hand ready bene
 To shoote at a daw in a tree. I went,
 Saying to one by: I will assaie to hit.
 Ponder I see a daw, if thee wilt sit.
 Shee is, if thee sit, a daw in deede (quoth hee)
 But if thee sit not, what is she then sayes hee?

A daw

The first hundred

A daw also (sayd I). Then sayd he; I see,
Whether a daw sit, or whether a daw flee,
Whether a daw stand, or whether a daw lie,
Whether a daw crie, or whether a daw crie,
In what case soeuer a daw, perseuer,
A daw is a daw, and a daw shalbe euer.

Of shewing the way. 27.

Twayne met in a high way, what time they did go,
Eche one toward the place the tother came fro.
What is my way (sayd the tone) I pray thee?
Foule (quoth thother.) What is thy tidings (quoth he)
I can tell the better tidings then this:
Thy way, both faire and smooth as a die is.
My tidings (quoth he) is better then thine,
But I thinke thy tidings truer then mine.
This is (quoth the tother) so well brought about,
That it brought and shall bring mee in doubt,
Which of these twaine is most ill to heu,
Good tales that bee false, or ill tales that be trew.

A quiet neighbour. 28.

Accompted our commodities,
Fewe more commodious reason sees,
Than is this one commoditee,
Quietly neighboured to bee,
Which neighbourhood in thee appeers.
For wee two hauing ten whole yeers
Dwelt wall to wall, so togginglie,
That whispering soundeth through welnie,
I neuer heard thy seruants ball,
More then thou hadst had none at all.
Nor I can no way make a taunt,
That euer I heard thee geue them taunt.
Thou art to them and they to thee.
More milde then muet, mum ye bee.
I heare no noise mine easle to breake.
Thy buttry doore I heare not creak.

The

of Epigrammes.

Thy kitchin cumbereth not by heate,
Thy cooke choppe neither herbes nor meate.
I neuer heard thy fire once sparke,
I neuer heard thy dog once barke,
I neuer heard once in thy house,
So much as one peepe of one moule.
I neuer heard thy cat once mew.
These preises are not small now few.
I beare all water of thy soile,
Whereof I feele no filthy soile,
Save water, which doth washe thy hands,
Wherein there none annoiance stands.
Of all thy guesstes set at thy boorde,
I neuer heard one speake one woorde.
I neuer heard them cough nor hem:
I thinke hence to Ierusalem,
For this neighbourly quietnesse,
Thou art the neighbourneighbourlesse.
For ere thou wouldest neighbours annoy,
These kindes of quiet to destroy,
Thou rather wouldest to helpe that matter,
At home alone fast bread and water.

Of dogs and theeues.

29.

To keepe theeues by night out of my house,
I keepe dogs to aide mee in my yard,
Whose barking at stir of euery moule,
By lacke of sleepe kilch mee in regard.
Theeues or dogs than, which may best be sparde:
Murder is the most mischiefe here to gesse,
Theeues can do no more, as dogs will doe no lesse.

A keeper of the commandments.

30.

If it be (as it is) much commendable,
To keepe Gods preceptes geuen Moses in table:
In keeping the same (as thou hast pretended)
Thou maist well bee maruetiously commended.

Fin

The first hundred

First for thy hauing any moe Gods but one,
Thou kepest within that bound: for god thou hast none.
Hauing or worshipping of God false or true,
Thou hast nor worshippest God olde nor newe.
And as for the committing of Idolatrie,
By grauing to thy selfe any Imagerie,
This twenty peres day in weather hot or coole,
Thou handlest no caruing nor working toole.
The name of God in vaine thou consentst not till,
Thou neuer swerst but for some purpose good or ill.
And as for the holy day, thou doest breake none,
For thou wilt rather make twenty then breake one.
Father and mother not dishonoured by thee:
For thou neuer comst where any of them bee.
And where thou shalt not kill, to cleare thee of that,
Thou neuer durst abide to fight with a gnat.
Then all adultery or fornication
Chastitee dischargeth, by this approbation.
All women hardly can beare thee their sauiour,
To abide thy sight: and in no wise thy sauiour.
For stealing or theft, what euer thou hast beene,
Thy handes at this day are knowne to bee cleene.
How canst thou steale ought in house, fielde, or streete.
Thou sittest in Newgate fast bound hands and feete.
By false witness thou neuer hurtest man, for why,
Curp word thou speakest, euery man thinkth a lie.
Now, to couet in minde thy neighbours asse,
Or his house, when bondage will not let thee passe:
To ride to the tone, or goe to the rother,
Or in consented thought one way or other.
For to couet thy neighbours maide or his wife,
Thou knowing, they can not loue thee for their life.
Or of thy neighbours things to couet any thing,
When couetousnes can no way bring winning,
But that lacke of credite, libertie, or loue,
Keepth thee from that coueting can moue.
Thou

of Epigrammes.

Thou hast too shrewd a wit in desyre to dwell,
To haue thinges, from which dispay doth thee expell.
Thus in Gods precepts, except thou cleere appeere,
I know not who the deuill can say hee is cleere.

Of a nose. 31.

But for blemish of a face to looke vpon,
I doubt which were best to haue a nose or none.
Most of our sauours are more sowre than sweet,
A nose or no nose, which is now most meet:

Letting of a farme. 32.

By woord without wryting one let out a farme,
The couenauntes wherein the lessee brake amaine:
Whereby the lessor, lacking wryting, had harme.
He sayd and sware, hee would make promise plaine,
Without wryting neuer to let thing agayne.
Husband cride his wife, that oth agayne reuert,
Els without wryting, ye can not let a farte.

Age and youth. 33.

Though age and youth together can seeld agree:
Yet once two yong and two old folke did I see,
Agreed lyke lams together diuers yeares.
The story whereof forthwith appeares.
A woman old, and a yong man were led,
Shew him for loue, and he her for good to wed.
A yong woman, and old man in lyke case,
Were wed for lyke cause at the same time and place.
Into an house these two couples wedded were,
And during their liues, together must liue there.
And they once acquainted and one month married,
All their liues after they neuer varied.
Company and condition these foure folke holde:
As nature naturally wylth yong and old:
Coupling themselues together thus euery day,
Thold fooles al day prate, the yong fooles all day play.

The first hundred

A rose and a nettill. 34.

What tyme her bes and weedes, and such thinges could talke,
A man in his gardeine one day did walke,
Spying a nettill greene (as Themeraude) spyed
In a bed of roses like the rubie red.
Betweene which two colours, he thought by his eye,
The greene nettill did the red rose beautify.
How be it, he asked the nettill what thing
Made him so pert, so nie the rose to spring?
I grow here with these roses, sayd the nettill:
Their milde properties in mee to settill.
And you, in laying vnto mee your nose,
Shal smell how a nettle may change to a rose.
Hee did so, which done, his nostrilles so pritcht,
That rashly hee rubb where it no whit itche.
To which smart mocke, and wily beggling,
Hee the sayd smelling, sayd smoothly smiling,
Roses conuert nettills? Nay, they bee too fell,
Nettills wil peruert Roses rather, I smell.

Of the wiues and her husbandes waste. 35

Where am I least husband? quoth he, in the waste
Which cometh of this, thou art vengeable strait laste.
Where am I biggest wife? in the waste (quoth shee)
For all is wast in you, as far as I see.

An olde wiues boone. 36.

In old wolde, when old wiues bitterly prayde,
One deuoutly as by way of a boone,
Art vengeaunce on her husbände, and to him said,
Thou wouldest wed a pong wyfe ere this weeke were doone
Were I dead, but thou shalt wed the deuill as soone.
I can not wed the deuill (quoth he) why (quoth she?)
For I haue wedded his dam before (quoth hee.)

A talke of two conies. 37.

In tyme when dum beastes, as wel as birds spake,
Two conies their mindes in this matter brake.

Where

of Epigrammes.

Where all conies in such case (sayd the one)
 What of two winters weather wee must choose one:
 Which were best choice, frost neuer, and snow euer:
 Or els to choose frost euer, and snow neuer:
 Frost (quoth the other) maketh vs lusty and fatte,
 And snow lameth vs for lean. What (quoth he) for that:
 Forty fat Conies bee oft kild in one night,
 Than leane Conies with lpe scape away quight.
 Pee (quoth the tother) but where snow too long lieth,
 Conies by famine well nie every one dieth.
 Better all be fatte, though some die as lots fall,
 Than linger in leannes, and thereby die all.

A prisoner. 38.

In prison, a prisoner condemned to die,
 And for execution wayting daily,
 In his handes for woormes looked on a day,
 Smiling to him selfe these woords did say:
 Since my four quarters in four quarters shall stand,
 Why harne I these seely woormes eating my hand:
 Nought els in this deed do I, but my selfe show,
 Enemy to the woorme and friend to the crow.

Two blinde men. 39.

One blind man to supper an other bad,
 Which twayne sitting at such meat as they had,
 He thinketh (quoth the blind host) this candel burneth dim.
 So thinketh mee sir, sayd the blind guest to him.
 Wife (said the good man) with sorrow mend this light.
 Shee put out the candle, which burned very bright.
 And chopt down empty candlestikes twoo or thre.
 So lo: Now eate and welcome neighbour (quoth he.)

Debilitie of senses. 40.

Wife, my handes for feeling are oft very ill.
 And as thone hand mendeth, chother appeareth still.
 Pee say sooth (sayd shee) thone hand feeleth euermore,
 Woorse the day present, then the day before.

Choyse it. Choicer

The first hundred

Whother hand feeleth by oymntmentes excellent,
Better the day before than the day present.
But how doth your eie sight: worse & worse (said hee)
For worse this day then yester day, I see thee.
Though you were blynd (quoth she) that should no loue bpeake,
I would your eies were out. so you could not speake.
Take hearing too (quoth he) thou makst my ears such,
That thou hast made them here ynough and too much.
And going may goe too. For where I am,
I goe not an ynch from the deuill or his dam.

In fayth if thou didst (quoth she) yet could I well
Fynd meane, to fynd out a foole by the smell.
And here may wee heare and see, how this tale fittes,
With my good mans goodly lims, and good wittes.

A foolish husband. 41.

Husband, two wits are better then one, clarkes say,
To debate matters: which seemeth true this way.
When wee two contend, whats my wit without thyne,
To conuince thy selfe, thy wit conducth myne.

A witty wife. 42.

Jane (quoth James) to one short demaund of myne
Answer not with a lie, from that mouth of thyne,
And take this noble. Which when shee had tane.

Is thy husband (quoth he) a cuckold, Jane?

Shee stood still, and to this would no woord speake,
From which dum dump when he could her not bpeake,
Hee art his noble agayne. Why (quoth shee)
Made I any lye to thee? Nay (quoth hee)

Than walk foole (quoth she) this wager I win cleere,
And thou of my counsaile neuer the neere.

Gogs soule (sware hee) and slang away amayne,

I wil neuer talke with that woman agayne.

For as shee in specch can reuple a man,

So can shee in silence begile a man.

Handsom handling. 43.

Some wonder to see the handling of things neat,

But

of Epigram mes.

But it is no wonder as the case standes.
The toes of thy feet in handling of thinges fe at,
Are as hansom as the fingers of thy hands.

A saying of Patch my Lord Cardinals foole. 44

Maister Sexten a person of vnknowne witte,
As hee at my lord Cardinals boord did sitte,
Greedily raught at a goblet of wine:
Drinke none (sayd my lord) for that soze leg of thine.
I warrant your grace (quoth Sexten) I prouide
For my leg: for I drinke on the tother syde.

Certaine follies. 45.

To cast faire white salt into wise mens meate,	}	a folly
To make them count salt suger when they eate,		
To beare a man in hand he itcheth in ech part,	}	a folly.
Whan the man feeleth an vninerfall smart,		
To speake alwayes wel, and do alwaies ill,	}	a folly.
And tell men those deedes are done of good will,		
Thy lustie limd Horse to lead in thy hand,	}	a folly.
When on thy lamelims thou canst scantly stand,		
Of kyks for cage woork, to build thy house hie,	}	a folly.
And couer it with lead to keepe thy house drie,		

Of two studentes. 46.

Two scholers yong in the vniuersity late,
Kept in thimne diet, after scholers rate,
Thone being an eater greedy and great,
Thother a weake feeder, sayd at his meate:
Oh this smart small pitance, and hungry diet,
Makech vs to study apely and quiet.

Sure (sayd the tother) small meales are induction
To thencecrease of study for deeper instruction,
This diner shall dytue mee to studie anone.
Where I may get more meate, when this is gone.

A mery woman. 47.

There came by chaunce to a good company,
A Lady a wanton and a mery.

¶ iii.

And

The first hundred

And though euery woord of her own shewd her light,
Yet no mans woordes else to her might that recyte:
She had all the woordes, she babled so fast,
That they being weary, one sayd at the last:
Madam yee make my hart light as a kir.
To see you thus ful of your meretrix.

This tricke thus wel tricked in the Latine phrase,
Brought to this tricker nether muse nor male,
She nought perceiuing, was no whit offended:
Nor her light behauour no whit amended,
But still her tounge was clapping lyke a paten.
Wel, sayd the sayd man, in language of Laten,
I neuer toldw oman any false before.
Nor neuer in Latine will tell them false more.

A louse and a flea. 48.

A louse and a flea set in a mans necke,
Began ech other to taunt and to checke,
Disputing at length all extremities
Of their pleasures or discommodities,
Namely this I heard, and bare away well.

If one (quoth the louse) scrat within an ell
Of thy taylor: than forthwith art thou skipping.
Lyke Iacke of Bedlem in and out whipping.
Halfe an hour after thou darst no where sitte,
To abyde the byting of one good bittle.
And when any man herein shall proue mee,
His nayles dooe (as a writ) doth remoue mee.
Which nayles once remoued from the mans head,
I am streight at feeding within a hayre head.
Where I fed before in my daynty dyot.

Yee be hardy (quoth the flea) I deny not,
But how many lyce haue abidden by it:
When they would haue doone as fleas dooe, flie it.
With this the man to his necke his hand raught,
The flea skippt away, but the louse he caught.
How now (quoth the flea.) Alas (quoth the louse)

of Epigrammes.

My head is well serued to serue for soules:
That thus lyke a Sowes head, foresaw not this grief,
Tyll feeling hath put paynful practise in priefe.

Of him that forgot his Pater noster

in Latine. 49.

An olde homely man at Christ commaundid
By his Curate his Pater noster to bid.
After long study, he sayd: Maister bicker,
By Iys chain ahamd my wit is no quicker.
Ich sayd it within litle more then fortnight,
And now lyke a beast, cha forgot it quight.
I ye on age. In yough ich had euer such wit,
That what soeuer Ich had to doe, yit
At Christ chad my Pater noster euer more,
Whan Ich sayd it not twise in the yeare before.

Of him that could not learne his Pater
noster in English. 50.

A man of the countrey shynen in Lent late,
According to thiniunction his curate
Bad him, the Pater noster in English to say,
Ich can it not mayster (quoth hee) by my say.
Say a piece of it (quoth he) though yee the rest mis,
Ich can not one word of it (quoth hee) by Iis.
And yet mayster Ticker, by Gods sacrament,
Cha iumbled about it euer since thlast Lent.
And some of it ich had in the clesing weeke,
But now, whan ich should say it, all is to seeke.
Well (quoth the priest) if your wit be so far decayed,
Say the Pater noster yee haue alway sayd.

May by the Masse (sware he) if you wil haue al told,
Cha so grated on the new, cha forgot thold.

Of the fist and the hart. 51.

One curst anothers hart for a blow in a fume,
Curse not his hart (quoth one by) curse his fist.
His hart (quoth hee) to myne eare did not presume,
But his hart to myne eare did his fist assume.

G lili.

Since

The first hundred

Since eche lim must frame in feate, as the hart list,
Whan the hart wilth any lim in any fault to fall.
No man blame any man, to blame the hart for all.
Of this woord ynough, 52.

A mery man by his maister at meat set:
He thinketh (quoth his maister) thou canst no drinck get.
Here is ynough, though there be none (said hee)
Than art thou not dry. Yes so moot I thee,
And sayne would drinke. How be thy woords true than?
Thus: This woord ynough two wayes we may scan,
Thone much ynough, thother litle ynough.
And here is litle ynough. His mapster lough,
Calling in his wife to discant vpon this.
How sayest thou wife, our man in this case is
Drye, and would drinke, and drinke nothing nie him.
And yet proueth he drinke ynough by him.
Since he (quoth she) proueth drinke ynough in store,
More then ynough were waste. Wee getteth no more.

Of table play. 53.

Wife, I will no more play at tables with thee:
When wee come to bearing thou beggest mee.
In bearing of thy men, whyle thou hast any,
Eche other cast thou bearest a man to many.

The cocke and the hen. 54.

A cocke and his hen perching in the night,
The cocke at his houre crode lowd as hee might,
The hen heauy of sleepe, prayd the cocke that he
Would leaue off his crowing, but it would not bee.
The hen saw the cocke sticke to his cackling,
In her treble voice shee fel so to cackling,
That the cocke prayed her, her cackling to seace,
And hee of his crowing would hold his peace,
May choyle (quoth shee) be sure, that wil I not.
And for thy learning hencefoorth marke this knot.
Whan euer thou wouldest seem to ouer crow mee,
Than will I surely ouer cackil thee.

Cheape

of Epigrammes.

Cheapning of a face of furre. 55.

Into a skinners shop whyle his wife there wrought,
In hast ran a gentle man there to espy.
A fayre face of furre, which hee would haue bought.
What furre (quoth shee) would your mayster ship bie?
Harlots wombes (quoth he) know yee any nie?
Harlots wombes (forsooth) I haue none (quoth shee)
But ye shal haue knaues shankes meete as can bee.

Buying of shooes. 56.

Whan I at the shoomakers shall shooes assay,
If they bee too little, they will stretch (sayth hee)
If they be too much, they will shrink strayght way:
Too long, too short, how narrow or wide they bee,
All is one matter as hee sayth them to mee.
For may hee once get his shooes on my feete,
Without last or lingel his woordes make them meete.

A suspicion cleared. 57.

One to his frende kyndly.

Gaue monition frendly,
That all was reported
By one that resorted
To him whom (as they thought)
Entiled him to nought.

He thanked him, and sayd,
My frendes bee not afrayd.
The hearing of that foole
Setteth me no whit to schoole.
I heare him, whan hee list,
And follow him whan me list.

Of spite. 58.

If there be any, as I hope there bee none,
That would leese both his eyes, to leese his foe one,
Than feare I, there be many as the world goth,
That would leese one eye to leese their foes both.

Of the letter H. 59.

H, is woofst among letters in the crosse row,

The first hundred

For if thou finde him ether in thyne elbow,
In thyne arme, or leg, in any degree,
In thy head, or teeth, in thy toe or knee,
Into what place so euer I may pyke him,
Where euer thou finde ache, thou shalt not like him.

Ill flying of idlenes. 60.

If flight from Tolenes may bee deemed:
Mayn mean to vertue beyng fled warily:
How mayst thou than theroby bee esteemed:
Thou fleest that vice not meanly nor barely,
But mainly, scrupulously, and so charly,
That in thee ere tolens shall be spied,
Thou wilt yet rather bee ill occupied.

A tounge and a clocke. 61.

Thy tounge should be a clocke wise, had I Gods power,
For than would it stryke but once in one howre,
Yet it might run (quoth she) and strike ere the tyme,
And should that clock haue (as my tounge hath) a chime:
I being Sexten, might set the clocke forth soone,
To stryke and chime twelue two houres before noone.

A hearer of a sermon. 62.

What bringst thou from the sermon Iacke: declare that.
For sooth mayster (quoth hee) pour cloke and pour hat.
I can thee good thanke Iacke, for thou art yet sped,
Of somewhat in thy hand, though nought in thy head.

A man without wit, strength and

cunnyng. 63.

Thou art a wight to wonder at.
Thy head, for wit, sheweth thee a wat.
Thy body for strength sheweth thee a quat.
Thy voice for tune sheweth thee a cat.
Doo, say, or sing, in any what,
Thou art a minion marin sat.

How to wish. 64.

How may I haue thee Gill, when I wish for thee?
Wish not for me Iack, but when thou mayst haue me.

This

of Epigrammes.

This is a lesson Gill, proper and pleasaunt.
For by these woordes this wimming Jacke may anaunt,
Though Jacke bee no neer Gil then Jack was before,
Yet Jacke is nere his wit, by gis, by ten score.

A doubtful demaund of Choice. 65.

If thou must choole Hodge, touching cockoldry,
Which wouldst thou choole: to know thy selfe commonly
To be taken for one: and take thy selfe none,
Or to be taken for none, and take thy selfe one?
The best or woorst of these twayne (Hew) tell mee which
Claw where it doth smart, or tikel, where it doth itche?

I know small difference herein, Hodge brother,
And I (Hew) know as little as the tother.

An old widower and a yong mayde. 66.

A widower rich with riuels face old,
Wooing a fayre yong woman, his minde he tolde,
Bosting what hee had, as wowers doe, that can,
Wherein he bosted of a goodly good yong man.
A son of his owne, whom God had him sent,
Of conditions and qualities excellent.
In this hot wooing this old mans behauiour
So far forth had won this yong womans saour,
That in short tale, whan his long tale was done,
She prayed him goe home, and send her his son.

Gaping Oysters. 67.

On whom gape thyne Oysters so wide Oisterwife?
Thyne Oysters gape on you sir, God saue your lyfe.
Wherefore gape they? Sir they gape for promotion.
They hope to (promote them) you haue deuotion.
Nay (quoth hee) the peril were pernicious,
To promote Oysters, that be ambitious.

The Iudge and the Iugler. 68.

To a Iustice a Iuggler did complaine
Of one that dyspraysed his liger demayne.
Whats thy naine (sayd the Iustice) Dawson said hee,
As thy father alque? Nay dead sir pardie,

Than

The first hundred

Thou shalt no more bee Dawson, a clere case,
Thou art Dawson thy selfe now in thy fathers place.

Of looking. 69.

To saue myne head, whan I bpward cast myne eye,
And looke not to my feet: to the ground fall I,
Whan I looke downward to my feet, to take heed,
A tyle false from a house maketh my head bleede.
And looke I right forth, between my feet and hed,
Broken head, breake neck falles, of both I am sped.
I thinke it is good, by ought I can devise,
To be starke staring blynde, as thus to haue eyes.

Of constancie. 70.

Some say thou art inconstant, but I say nay,
What though thy wit be wauering euery way:
Whose wit lyke the winde hath bene wauering euer,
And in busedy waueryng both perseuer,
A constant man I affirme him constantly,
For hee is constant in inconstancy.

Of a face and a wit. 71.

In thy youth and age these properties are sprong,
In youth thy face was old, in age thy wit is yong.

Of blowing. 72.

What winde can there blow, that doth not some man please:
A fart in the blowing doth the blower ease.

To the flatterer. 73.

Thy flattering of mee, this followeth thereupon:
Either thou art a foole, or els I am one.
Where flattery appeareth, at least: by wise mens schole
The flatterer, or the flattered is a foole.

Of contentation. 74.

Is not the poore man rich that is contented:
Yes: rich by his contentation contented.
Is not the rich man poore, that is not content:
Yes: poore by lacke of contentation here ment.
Thou riches and pouerty in mens mindes lye.
Nec: but wee may far sooner learne (thinke I)

of Epigrammes.

To thinke our selues rich, hauing no riches nie,
Than make our selues rich, hauing much riches by.

Of waiting. 75.

I would see a man wayte to his maysters mynde,
As the weathercocke wayteth on the winde.
Blow it here or there, blow it low or hie,
The weathercockes becke is stil in the windes eye.

Offore knowledge. 76.

Fozeknowledge of thinges that must fall
To man, I thinke it were not best.
The fozeknown ill to man, would call
Foze felt greefe, of fozeknown vnrest.
By fozknowne good to man were lest
Sweet sodayne ioy, which euermore
Comth whan ioyes come vnkowne befoze.

The same impungned without chaunge of
woords, except four or five.

Fozeknowledge of thinges that must fall

To man, I thinke it were the best,
The fozeknowne ill to man, would call
Digestion, of fozeknowne vnrest,
By fozeknowne good to man, were lest
Dissemperate ioy, which euermore
Comth, whan ioyes come vnkowne befoze.

Mistaking an errand. 77.

Feasting a frend, the feaster (whose man did wayte)
Bad him at the last course, fetch the clouted conceite.
What bringst thou here knaue (quoth he) what hast thou doone?
I haue (quoth his man) brought here your clouted shoone.
Clouted shoone carterly knaue, what dost thou dreame?
Eate thou the clouted shoone, fetch vs the clouted creame.

Of holding an Inne. 78.

Being holden in Newgate, thou canst not bee
An Inholder, for thyne Inne holdeth thee.

A wiues defence of her beetil brow. 79.

Were I to wed agayne wife, I make a vow,

The first hundred

I would not wed a wife with a beetill brow.
And I (quoth she) rather would a husband wed
With a beetill brow, then with a beetil head.

The shrewd wifes tong. 80.

A dog dame ruleth in degree
Above a diuel with thee:
At lest lower winde a dog letteth see,
Thy nose wil stopped bee:
But no devils word may take decree
To stop thy tong I see,

Since thou apperst to be (quoth shee)
A dogged deuill to mee,
To tame thy deuillish propertie,
My tong shall stil bee free.

A fooles tounge 81.

Upon a fooles prouocation
A wise wil not talke:
But euery light instigation
May make a fooles tounge walke.

Of glasse and lattise. 82.

Where glasiors and lattise makers woork in sight,
This one difference in their two seats we find:
Glasse keepeth out the winde, and letteth in the light,
Lattise keepeth out the light and letteth in the winde.
Of both sortes I wish, when I shal wish any,
Lattise makers few, and glasiors many.

Two wishers for two maner of
mouthes. 83.

I wish thou hadst a litle narrow mouth wife,
Little and litle to drop out wordes in stryfe.
And I wish you had a wide mouth for the nonce,
To speake all that euer you shal speake at once.

Of dispraise. 84.

All men must be blynd and deafe ere thou prayse win.
For no man seeth or heareth ought to prayse thee in.

of Epigrammes.

A discharge from hypocrisy. 85.

Thou art no byrd of hypocrisy broode,
For thou fleest all thinges, that might shew thee good.

Of the foole and the gentlemans nose. 86.

One gentleman hauing an other at meate,
That guest hauing a nose deformed foule and great,
The foole of that house, at this tyme standing by,
Fell thus in hand with that nose sodaynly.

Nose autem, a great nose as euer I saw,
His mayster was wroth, and cride hence with that dave.

One sayd, talke no more of great noses yee foole,
Lest yee be talkt withal in the whipping schoole.
The foole warnd of great noses no more to speake,
To mend that salt, this way these woordes did breake.

Sayd I, this is a foule great spittel nose.
By? Lady I lye, it is a fayre little nose.

Will not that foole be had hence (quoth the mayster?)
Thou wilt foole (quoth one) be walkt with a wasser,

If thou speake of any nose great or small,
The foole at thirde warning, mynding to mend all,

Slept to the byrd agayne crying as he gose,
Before God and man, that man hath no nose.

The foole was seakt for this: but what of that?
The great fault here to note, hee amended nat:

Which is this: not the wise, but the foole yee see,
In cloking of one salt, maketh saltes two or three.

A foole taken for wise. 87.

Wisedome and folly in thee as (men scan)
Is as it were a thing by it selfe foole:

Among fooles thou art taken a wise man,
And among wise men thou art known a foole.

Thinges to forbear. 88.

Displeasures that fume and fret
Good to forgine and forget.

All othes, what, when and where,
Better forbear, than forswear.

The first hundred

Other mens liuinges all,
As good forsteale as forstall,
Not at bottom but at bynke,
Better forsee than forethinke.

Of medlars. 89.

To feede of any fruite at any feast,
Of all kyndes of medlers, meddle with the least.
Meddle not with great medlers. For no question,
Medling with great medlers, maketh ill digestion.

Of dwelling 90.

Betweene Ludgate and Newgate thou canst dwell neuer,
For in Ludgate or Newgate thou must dwel euer.

Of the Milner and the Sexten. 91

The Milner tolth coyne, the Sexten tolth the bell,
In which tolling, tollers thriue not a lyke wel.
Thone tolth with the clapper, thother in the hopper.
Thone saueth of siluer, thother soundeth of copper.

Of bookes and cheese. 92

No two thinges in all thinges can seeme onely one:
Because twoo thinges so, must be one thinge alone.
How be it reading of bookes and eating of cheese,
No two thinges for some thinges, more lyke one then theese.
The talent of one theese in monthes of ten men,
Hath ten different tastes in iudgement most tymes when.
Hee sayth tis too salt, hee sayth tis too fresh,
Hee sayth tis too hard, hee saith tis too neth.
It is too strong of the rennet, sayth hee.
It is sayth he, not strong ynough for me.
It is saith an other, wel as can hee.
No two of any ten in one can agree,
And as they iudge of theese, so iudge they of bookes.
On lookers on which, who that narrowly lookes,
May looke for this: Saith he that booke is too longe.
Tis too short sayth hee, Nay, sayth he, ye say wrong,
Tis of meet length, and for fine phrase or faire style,
The lyke that booke was not made a good while.

And

vpon Prouerbes.

And in touching the truth inuincibly wrought.
Tis all lyes, sayth another, the booke is nought.
No booke, no cheefe, be it good, be it bad,
But prayse and disprayse it hath, and hath had.

Of heads. 93.

Some heads haue taken two heads better then one:
But ten heads without wit, I weene as good none.

The Woodcocke and the Daw. 94.

A woodcocke and a Daw set vpon a playne,
Both shewd comparisonech other to disbayne.
Back (quoth the Woodcock:) Straw for thee, quoth the Daw.
Shall Woodcockes keepe dawes now in dyedful awe:
None awe (quoth the woodcock) but in behauour
Pee ought to reuerence woodcockes, by your fauour.
For what cause (quoth the daw:) For your long bills:
Nay (quoth the woodcocke) but Lords wil by their wils
Rather haue one woodcocke, then a thousand dawse.
Woodcocks are meat, dawes are carren wey the clause.
Indeede sir (sayd the daw) I must needes agree,
Lords loue to eate you, and not to eate mee.
Cause of dawes curtesis, so, of woodcocks this gather.
Pee shall hane curtsy: For this I would rather
Be a daw, and to woodcocke curtsy make:
Then be a woodcocke, and of dawes curtsy take.
I were double a daw, had I not leuer,
Byrders should (in theyr byrding endeuer)
Take by gins, and let mee goe, when they get mee,
Than let gins to get mee, for Lords to eate mee.

Of few woordes. 95.

Few woordes shew men wise, wise men doe deuise,
Which is oft times true, and oft otherwise.
In some case silence may as stilly stand
With folly, as with wisdom, wisely scande:

Worting and weening. 96.

Wotting and weening, were those two things one,
Who could wot him selfe lyke ther: I weene none.

Epigrammes

Otherwise.

I would geue the best fardel in my packe,
To be as wise as thou weenst thou art Lacke.
And to be as wise as I wot thou art,
What would I geue trowest thou: what: not a fart.

A much like matter. 97.

Tom, thou thinkst thy selfe wise, pea what of that Hew?
Thou thinkst thy selfe wiser then I. Yes Tom, trow.
It seemeth (sayd a third man) by this deuise,
No maystry for fooles to weene them selues wise.

Wisedome and folly. 98.

Thy wisedome and folly both, nay no one
Can be contined in volumes great nor small.
Thy wisedome being none, occuppeth place none.
Thy folly being all, occupieth place all.

Of lacke. 99.

One lacke of late in thee saw wee,
Which lackth not now, for this wee see,
Thou hast lackt lacke of honestie:
But now that lacke lackth not in thee.

The Weathercocke, the reede, and the vvinde. 100.

The weathercocke and the reede comparing late,
Their seruice done to the winde, fel at debate.
The winde (quoth the weathercocke) windeth no where,
But strayght bolt by right I stand wayting there.
Forsooth sayd the reed, and where the wind is found,
At euery blast I bow downe to the ground.
Surely (sayd the winde) the wayting of the tone,
And curtsie of the tother I take both one.
And none of both good but rather ill to mee:
For when I oft in corners secrete would bee,
Eether the crooked curtsy of the reed,
Or wethercocks waiting betwixt me with speede.
As liefe is to mee in such seruing pretence
Single negligence, as double diligence.
The weathercocke and the reede being both blanke.
Ech told him selfe, much seruice haue smal thanke.

FINIS.



THREE
HVNDRED EPIGRAMMES,
VPON THREE HVNDRED
PROVERBS,

INVENTED AND MADE
By Iohn Heywood.



Anno 1562.

THE TABLE OF
this Booke.



Famendmenc.	Of holding of a nose.	34
Waiting of beards.	An eye sore.	35
Of hast.	Of recken. ng.	36
Breaking off square.	Setting vpa candle.	37
Looking and leaping.	Of cloudes and wether.	38
Wedding and hanging.	Of making and marring.	39
Of delay.	Of birdes and byrdes.	40
Of wittes.	Of sorrowes.	41
No lacke in loue.	Of feeding and teaching.	42
Of homely home.	Of sufferance.	43
Geuing and taking.	Of him that set his hand on his	
lacke and Gill.	money.	44
Of the end of the wic.	Of a horse coryng.	45
Of bought wit.	Of shame.	46
Of haste and waste.	A Lordes hart and a beggers	
Making of malt.	purse.	47
Of an aking eie.	Of forgetting.	48
What things beggers choose.	Of the hart and the heele.	49
Of robbing.	Praise of a man aboue a horse.	
Of need and law.	Of weeping.	51
Of beginning and ending.	Of two false knaues.	52
Of grace.	A hart in a hose.	53
Of fore prouision.	Of creeping and going.	54
Of sayng and dooing.	Of floting and fleeting.	55
Of treading on a worne.	A man at an ebbe.	56
Of ease in an Inne.	Sight in a milstone.	57
How to proue a frend.	Of throwing.	58
Vnwise wedding.	Of store.	59
Some thing and nothing.	Of one in prison.	60
The sleeping dogge.	Saintes and deuils.	61
Of hap.	Of botching.	62
Of sight and mind.	Of a yeares fayre.	63
Of mirth with wisedome.		

The Table.

Of a cap and a hed.	64	A losse by the deuils death.	98
A theef that hath no felow.	65	Of a sheepes eie.	99
False measures.	66	Of rule.	100
Of cleane sweeping.	67	Of blinde bayard.	101
Turning of tippets.	68	Of the spinsters thrift.	102
Of theft and receite.	69	Of deafenes.	103
Of woorke and play.	70	Of a good horse.	104
Of a peinted sheath.	71	Of wayes to the wood.	105
The hare and the hound.	72	Of one that may sone amēd	106
Of beggers singing.	73	An ill hearer.	107
Of two faces.	74	Of a good face.	108
Of begging.	75	A sharpe thorne.	109
Of nothing.	76	Comming and going.	110
Of ventring.	77	The better comth seeld.	111
Of shal be, and shal not bee.	78	One driueth out an other.	112
The blacke ox.	79	Of burden.	113
Of bridling.	80	Running and going.	114
Mending and payring.	81	A lacke of tooles.	115
Of running without turning.	82	Tast of a mans tales.	116
Buying a pig.	83	Of a cattles looke.	117
Hungry flies.	84	Of matters not layed a water.	118
Gf louing a dogge.	85	One put out of a creede.	119
Of pretious stones.	86	All that may bee woon of the	120
Of yll and good winde.	87	foxe.	121
Of sooth boord.	88	The suretie of some seale.	122
Of tales told in the care.	89	The hares going away	123
Of going.	90	Iudgement of colours.	124
Of neede.	91	Hap and wit.	125
Taking hart of grace.	92	Fortune and fcoles.	126
Of nothing and all thing.	93	Of losers woordes.	127
Coueting and losing.	94	Getting and spending.	128
Of the march hare.	95	Measure.	129
How God w. not doo for vs.	96	G. ing beyond the wall.	130
Of harping on a string.	97	Of harme.	131
		Wit kept by warmth.	132
		Light	

The Table.

Light coming and going.	132	Promise of silence.	168
Of kissing.	133	Of little saying.	169
Of leaue.	134	Of the tide.	170
God in the almy.	135	Praise of good ende.	171
The deuil in the orologe.	136	Of hearing and iudging.	172
The best.	137	A lesson for looking.	173
The worst.	138	Of a womans liues.	174
Lasting of woonder.	139	The crow called white.	175
The galde horse.	140	Of the old foole.	176
Good beginning and ende.	141	Of a beane.	177
The stil low.	142	The gift of a pigge.	178
Of stumbling.	143	Chaunge and robbery.	179
Of the shooe and the sole.	144	Of faire woordes.	180
Might and right.	145	Of laughing.	181
Birth and teaching.	146	Of seeking.	182
Of hanging.	147	Of a head vnder a girdle.	183
An old knaue.	148	Of wide shooting.	184
A mans haire and his head.	149	The fooles bolt.	185
Gaines and losses.	150	Of a marchant.	186
Theeues falling out.	151	Of toung.	187
Of a short face.	152	Of speech.	188
A bench whistler.	153	A busy bodie.	189
What God sayd to one.	154	Of time.	190
Bowing and breaking.	155	Of farre casting.	191
Of wrestling.	156	Of hunger.	192
God and the church.	157	Of feeding.	193
Of one tale in al men told.	158	Of Mortimers sow.	194
Of Malkin.	159	Of fleabiting.	195
Rash ventring.	160	The breeches maister.	196
A scabd horse.	161	Meate and sauce.	197
Of sitting.	162	Of proferd seruice.	198
Ale and wit.	163	Of common medlers.	199
Of restitution.	164	Of ynough and a feast.	200
Eating of flies.	165	Of plaine fashion.	201
Of the foxes preaching.	166	Of him that comth last.	202
Of poore mens soules.	167	Of steining.	203
		H. iij.	Of sit.

The Table.

Of sitting.	204	Of speaking.	240
Of writing to frendes.	205	Of good siluer.	241
Of great clarkes.	206	Of the proud cocke.	242
Of killing.	207	Of fat in the fire.	243
Of falshed.	208	Of bow bent.	244
Of bleeding.	209	Of Gods being.	245
Of seeing.	210	Of kinsfolke.	246
Of yls.	211	Of frendship.	247
Of pepper.	212	Of nothing.	248
Of an ill stake.	213	Of pouerty.	249
Of suffrance.	214	Of cares glowing.	250
Of misreckning.	215	Of post and pillar.	251
Of euen reckning.	216	Of may be.	252
Of taking.	217	Of vse.	253
Of mum.	218	Of spurning.	254
Of stopping a mouth.	219	Of the tying the bell.	255
Of casting.	220	Of had I wist.	256
Of lacke.	221	Of daunsing.	257
Of the winking cat.	222	Of the cats eating fish.	258
Of saying nay.	223	Of the blinde.	259
Of the Pie and Crow.	224	Of the woorst and best.	260
Of saying nought but my.	225	Of fine egges.	261
Of tounge and wit.	226	Of clymung.	262
Of owne.	227	Of the way.	263
Of spinning.	228	Of wayting.	264
Of laughing.	229	Of rime.	265
Of playing.	230	Of fishing.	266
Of the winde blowing.	231	Of good.	267
Of farre and nie.	232	Of the hot Irons.	268
Of thin step.	233	Of the purse.	269
Of small and greate.	234	Of many handes.	270
Of the keies.	235	Of the loth stake.	271
Of prouender.	236	Of hauing.	272
Of some here and there.	237	Of counsel.	273
Of the parsons lemman.	238	Of Rome.	274
Of ill weede.	239	Of speech.	275

The Table.

Of one had in the winde.	276	Of making a crosse.	289
Of one ill shod.	277	Of a pad.	290
Of all and nought	278	Of long standing.	291
Of warning.	279	Of the weake.	292
Of birdes flowne.	280	Of catching	293
O leauing.	281	Of holding.	294
Of setting in foote.	282	Of knowledge.	295
Of fast bynding.	283	Of smelling.	296
Of hap.	284	Of nought layd down.	297
Of time.	285	Of sight of fare.	298
Of the fatte hogge.	286	Of the pot not broken.	299
Of bale and boote.	287	Of late and neuer.	300
Of Sowes.	288		

The end of the Table.



Epigrammes vpon Prouerbes.

Of amendment. 1.

If euery man mend one, all shall be mended.

This meane to amendment, is now intended.

For though no man looke to mend himselfe brother:

Yet eche man looketh to controll and mend other.

Wagging of beardes. 2.

It is mery in hall when beardes wagge all.

Husband for this, these woordes to mynd I call:

This is ment by men in their mery eating:

Not to wag their beardes in brawling or chyrating.

Wylfe, the meaning hereof differth not two pinnes,

Between wagging of mens beards and womans chings.

Of hast. 3.

The hasty man wanteth neuer woe.

In hasty women not euer so.

With suffering husbandes hasty wiues,

Haue oft wee see ful mery lyues.

Breaking of square. 4.

An inch breaketh no square: which since thou hast heard tell,

Thou dost assay how to breake square by an ell.

Other wise.

An inch breaketh no square: thou breakest none though it doo.

Thou rather bringest square then breakest square betweene too.

Loking and leaping. 5.

Looke ere thou leape, nay thou canst in no wise brooke.

To looke ere thou leape, for thou leapt ere thou looke.

Wedding and hanging. 6.

Wedding and hanging, are destiny I see.

Wedding or hanging, which is best, sir (quoth hee)

Forsooth good wife, hanging I thinke best (quoth hee)

So helpe me God, good husband so thinketh mee.

Oh how lyke lambes, man and wife here agree.

vp on Prouerbes.

Of delay. 7.

Hee that will not when hee may,
When he would hee shall haue nay.
But to that nay, nay I say:
If of my wife I delay,
To take shroud woordes: yet that say
Stayth them not from mee next day.

Of wittes. 8.

So many heades so many wits, nay nay.
Wee see many heads, and no wittes some day.

No lacke in loue. 9.

In loue is no lacke, true I dare be bolowe.
In loue is neuer lacke, of ioy or sorowe.

Otherwise.

In loue is no larke, no in no wooing day.
But after wedding day lets heare what yee say.

Of homely home. 10.

Home is homely, yea and too homely sometyne.
Wher wiues footstools, to their husbands heads cline

Geuing and taking. 11.

Better geue then take, all say, but so thinke none:
All thinke better take twenty poundes, then geue one.

Lacke and Gil. 12.

All shall bee well, Lacke shall haue Gil:
Nay nay, Gill is wedded to wil.

Of the ende of a wit. 13.

Thou art at thy wittes end, which I woonder in
To see a wit at ende before it begin.

Of bought wit. 14.

Wit is neuer good, til it bee bought:
Thy wit is deare bought, and yet starke nought.

Otherwise.

Wit is neuer good till it be bought Will.
Lacke, to buy or sell that wate fooles haue no skill.

Of haste and waste. 15.

Hast maketh waste: which perceined by slouth.
Slouth will make no hast, he swerth by his trowth.

Ma.

Epigrammes.

Making of malt. 16.

Soft fire maketh sweet malt, as malt makers tell:
Then to make sweet malt, fire is too rash in hell.
Whereby since in hell no good ale is to sell,
Dye drunken sowles cannot lyke in hell to dwell.

Of an aking eie. 17.

Better eie out, than alway ake:
In rage of ache, true as I spake:
But in meane ache, meanely to none,
Better an aking eie then none.

What thing beggers chose. 18.

Beggers should be nothoofers, but yet they will:
Who can bring a begger from house to begg till.

Of robbing. 19.

Rob Peter and pay Poule, thou sayest I doo:
But thou robst and poust Peter and Poule too.

Of need and law. 20.

Neede hath no law: in some case in very deede.
Neede hath no law: and yet of law we haue neede.

Of beginning and ending. 21.

Of a hard beginning, comth a good ending.
Trueth on this terme is not alway depending.
Some hardly begin, by the feet to sit fast,
That ende with harde hanging, by the neckes at last.

Of grace. 22.

In space comth grace, I grant grace may com in space
But in rule, by thy rule neuer looke for grace.

Of fore prouision. 23.

Who so that knew what would be beare,
Should neede be a marchant but one yeare.
But thou hast knowne yeares twos of thre:
That good conditions would in thee
Both deare and dayntily be growen:
And yet for all this, thus soe knowen,
To warne thee of good prouision,
Thou hast not now one good conuision.

vpon Prouerbes.

Of saying and doing. 24.

Saying and doing, are two things, wee say:
But thy sayinges and doinges euery way,
Ioyne iumpe in one thy woozdes and deedes proceed:
But thou art good nether in woozde nor deede.

Of treading on a Woorme. 25.

Tread a woorme on the taylor, and it turnth agayne:
But thou treadst on the woozings head, that to restrain.

Of ease in an Inne. 26

Thou takest thine ease in thyne Inne, so nie thee:
That no man in his Inne, can take ease by thee.

Otherwise.

Thou takst thyne ease in thyne Inne, but I see:
Thine Inne takth nether ease, nor profite by thee.

How to proue a frend. 27.

Proue thy frend ere thou need, that canst thou no way:
For without need of thy frend thou art no day.

Vnwise wedding. 28.

Who wedth ere he be wise, shall die ere he thine.
Then shalt not thou be wedded and rich aliue.

Something and nothing. 29.

Some thing is better then nothing.
In some thing I grant this othing:
In some I deny: for I see
As good haue nothing as haue thee.

The sleeping dogge. 30.

It is ill waking of a sleeping dogge.
So thinke many, namely the wroting hog.

Of happe. 31.

It hapth in an houre that hapth not in seuen yeare.
That hapth this hour wise, for thou makst me good cheere.

Of sight and minde. 32.

Out of sight out of mynde, this may run right:
For all be not in mynd, that be in sight.

Of mirth with wisdom. 33.

Its good to bee mery and wise:

Epigrammes.

How shall fooles follow that aduise?

Of holding of a nose. 34.

Thou canst hold my nose to the grindstone:
So can not I thynne, for thou hast none.

An eye sore. 35.

It is but an eye sore: but an eye sore: fye
That eye sore is as ill as any sore eye.

Of reckning. 36.

Reckning without thynne host, thou must reckon twise:
May not my hostes disapoint that deuise?

Setting vp a candell. 37

To set vp a candell before the deuill.

Dim sighted deuils, I deeme, deeme it not euil.

Of cloudes and weather. 38.

After cloudes blacke wee shal haue weather cleere:
And after wether cleere, wee shal haue cloudes blake:
Now hot, now cold, now sayre, now foule appeere:
As wether cleerth or cloudy, so must men take.

Of making and marring. 39.

Make or mar I wil, so sayst thou euer:

But thou dost euer marre, thou makst neuer.

Of birdes and byrders. 40.

Better one byrd in the hand, then ten in the wood.

Better for byrders, but for birdes not so good.

Of sorowes. 41.

Make not twoo sorowes of one, if thou can,

Lest making of two sorowes, marre one man.

Of feeding and teaching. 42.

Thou art better fed then taught, I vndertake:

And yet art thou skinn and bone, leane as a rake.

Of suffrance. 43.

Of suffrance comth ease: how shal I know that, wise?

I haue suffred thee, without ease, all my lyfe.

Of him that set his mynd on his monye. 44.

Thy hand is on thy halfe peny, and must Iohn:

For thou hast no more coine to set thy hand on.

vpon Prouerbes.

Of a horse corying. 45.

A short horse is soone coride, thats to weert,
When short horse, and short coppers doe meete.

Of shame. 46.

Shame take him that shame thinketh, for thou dost thinke none.
Thou art too far past shame, shame to thinke on.

A Lordes hart and a beggers purse. 47

There is nothing in this world that agreeth woorse,
Then doth a lords hart, and a beggers purse.
And yet as pll as those two do agree,
Thou canst not bring them a sunder to bee.

Of forgetting. 48.

The parish Priest forgett, he was parish clarke:
And the Person forgett he was parish Priest.
But Priest, Clarke, and no Clark, al, who wil marke.
To forget what we were, shall see vs entyse.

Of the hart and the heele. 49.

Shall I set at my hart: that thou sett at thy heele?
Nay, a hart in a heeld hose, can neuer do weele.

Otherwise.

Shal I set at my hart, that thou sett at thy heele?
Nay, how euer kybd heels do, kybd hart do not weele.

Praise of a man aboue a horse. 50.

A man may well leade a horse to the water:
But hee can not make him drinke without hee list.
I prayse thee aboue the horse in this matter:
For I leading thee to drinke, thou hast not mist
Alway to be ready without resistens
Both to drinke, and be dronke ere thou were led thens.

Of weeping. 51.

Better children weepe then olde men, say wise men.
But old men weep when children laugh now, and then.

Of two false knaues. 52.

Two false knaues need no broker: but it is neede
That brokers break false knaues felowship with speed.

A hart

Epigrammes.

A hart in a hofe. 53.

Thy hart is in thy hofe, which Taile is not strong,
Thy hofe are too full of holes, to keepe it long.

Of creepyng and going. 54.

Childzen must learne to creepe ere they can goe.
In the spittel, old knaues learne to do so.

Of floting and fleeting. 55.

Thou art afflote thou weenst, being in the fleet:
But floting and fleeting agree not there meet.

A man at an ebbe. 56.

Thou art at an ebbe in Newgate, thou hast wrong.
But thou shalt bee a flote at Tyburne ere long.

Sight in a milstone. 57.

Thou seest far in a milstone: thanke God therefore.
Thou seest in a milstone in nothing more.

Of throwing. 58.

Throw no gift agayne at the geuers head:
Namely no gift of thy wife, geuen in checke,
If thou doe, the rebound may bee so red,
That the red bloud may run downe in thy necke.

Of store. 59.

Stoze is no soze, yea, stoze may bee a soze.
I thinke it a soze of sozes to haue stoze.

Of one in prison. 60.

Thou art in by the weeke, nay sir: I am here,
Not in by the weeke, I am in by the yeare.

Saintes and deuils. 61.

Pong saint old deuil, theirs moe of woman kynde:
Then pong deuils old saintes, in mankinde as I finde.

Of botching. 62.

God is no botcher, but when God wrought you two,
God wrought as lyke a botcher, as God might doe.

Of a yeares fayre. 63.

The fayre lasteth all the yeare, but wise I tell thee,
In this yeares fayre, so? fayre I can not sel thee.

I haue

vpon Prouerbes.

I haue wooſe lucke (quoth ſhee) and began to ſtroule,
I can not ſell thee there, for faire nor for ſoule.

Of a cap and a head.

Thy cap is better at eaſe then thy hed,
Betweene which twaynes might I at wiſhe be ſped,
To chooſe one of the twayne, which I would firſt craue,
Thy whole cap before thy ſicke hed I would haue.

Otherwiſe.

My cap is better at eaſe then my hed,
Thy cap is better then thy hed, tis ſed.

A theefe that hath no fellowe.

Aſke my ſelſe whether I be a theefe,
No way, can that way, of thy theft make pretſe:
Thou haſt no fellow in theſt to catch thee:
For there is no theefe (in theſt) can match thee.

False meaſures.

Thou fearſt falſe meaſures, which are thinges to feare,
But I feare falſe meaſures, as much and more.

Of cleane ſweeping.

New broome ſweepeth cleane, which is thus underſtand:
New broome ſweepeth cleane, in the cleane ſweepers hand.

Turning of tippets.

He hath turnd his tippet, that turne ſhooth plaine,
Our tippets haue bene turnd and turnd againe.

Otherwiſe.

He hath turnd his tippet diſtint and preſt it,
Upon the right ſide and ſeyne and plaine preſt it.

Otherwiſe.

He hath turnd his tippet and preſt it ſo cloſe,
That for a turnd tippet it hath a faire gloſe.

Otherwiſe.

He hath turnd his tippet, howe howe he prouides,
Tippets turnd, diſtint, howe howe we haue on both ſides.

Otherwiſe.

He hath turnd his tippet, twiſe in my ſight,
Firſt on the wrong ſide and laſt of the right.

I, Other-

Epigrammes

Otherwise.

He hath turnd his tippet, an honest turning,
To turne his tippet, and turne round for butning.

Otherwise.

He hath turnd his tippet, thorn against the wool full,
And more agaynst his will then against the wull.

Otherwise.

He hath turnd his tippet, that haue we turnd all.
Sum halfe turn, sum hole turne, turnd round as a ball.

Otherwise.

He hath turnd his tippet, yea for a while:
But might he turne agayn, Loz how he would smile.

Otherwise.

He hath turnd his tippet, yet more turns: ye mocke.
But who doth weare his tippet: a weather cocke?

Otherwise.

He hath turnd his tippet, now for a nouelte,
And for a nouelte would turne streight agayne hee.

Otherwise.

He turneth his tippet, or his tippet turneth him,
But which turneth which, I se not by sweete saint Dim.

Otherwise.

Hee hath turnd his tippet,
For symmony a tippet.

Otherwise.

He turneth his tippet, if that turning turne him
Into the pulpit, that turning is turnd crim.

Of cheft and receite.

Where are no receiuers, there are no theues:
Where nought is to receiue, theues bring no greues.

Of worke and play.

As good to play for nought, as to worke for nought:
But thou wilt play for nought, and not work for ought.

Of a peynted sheath.

Thou makst much of thy peynted sheath, and wilt do,
It hauing not one good knife longing thereto.

The

vpon Proverbes.

The hare and the hound.

Hold with the hare and run with the hound, run there
As wight as the hound, and as wise as the hare.

Of beggers singing.

Beggars sing before theeues, but what of that?
When beggers sing so, theeues see nought to laugh at.

Of two faces.

Thou bearest two faces in one hood:
Thou hast one ill face, both be not good.

Of begging.

Thou begst at wrong doore, and so hast begd long:
Thy getting by begging, sheweth every doore wrong.

Of nothing.

Nothing hath no sauer, which sauerles how:
Sheweth nothing better, then sum thing that we know.

Otherwise.

Nothing hath no sauer, as ill is this othing:
All sauered sumthing, as unsauered nothing.

Of ventring.

Nought venter nought haue, and venturing of much,
May haue a little, ventring is now such.

Of shalbe and shall not be.

That shalbe, shalbe: but all that should be,
Shall not be, nor hath not bene, as far as I see.

The blacke oxe.

The blacke Oxe neuer trode on thy foote:
But the dim Ass hath trode on both thy feete,
Which Ass and thou, may seeme sprung of one roote:
For the Asses pace, and thy pace are meete.

Of bridling.

I will bridell thee with rough bit wife. Quoth shee,
If thou wilt bridell mee, I will snafell thee.

Mending and payring.

I will mend this house, and peyre another.
Yea, but when wilt thou mend thy selfe brother?

Epigrammes

Of running without running.

We runth far, that neuer turne againe: may say,
Though the snail neuer turne, he runth no far way.

Buing a pig.

I will neuer bye the pig in the poke:
Thers many a foule pig in a ferye cloke.

Hungry flies.

Hungry flies bite sore, which shall bite vs euer.
For without hungry flies, we shalbe neuer.

Of louing a dog.

Loue me, loue my dog: by loue to agree,
I loue thy dog, as well as I loue thee.

Of precious stones.

Folly to cast precious stones before hogs weve,
Hodge, except they be precious hogs thou sayst crew.

Otherwise.

Cast precious stones before hogs, cast stones to hogs,
But precious stones haue ben geuen to hogs some day.

Of ill and good winde.

It is an ill winde, that blowth no man to good:
And like good winde, that blowth no man ill.
But fearing ill winde, old men most times stand
Out of all extreme winde under the hill.

Of sooth boord.

Sooth boord, is no boord: sooth boord soundeth ill,
In false faire flattring boord: boord as ye will.

Of tales told in the eare.

In at the one eare and out at the tother,
If tales told ther, go in and out so by other,
Then the trauell of those tales shew much wonder:
Thy two eares be two hundred mile a sunber.

Of goyng.

The further we goe, the further behinde,
Heete footemen to goe with crabs, in my minde.

Otherwise.

The further I goe, the further behinde.

Stand

von Proverbis.

Stand still fools, till thou better knowing stand
Of neede. *g. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Neede makty thole wiſe trot: is ſhe a trotter now? 1560
Gallop yong wiues, ſhall tholde trot out: trot you? 1561
Taking hart of graſſe. 1562

Thou takest hart of grasse wife, not hart of grace.
Cum grasse, cum grace, fir, we graze both in one place.
Of nothing and althing.

Where nothing is, a little thing doth ease.
Where all thing is, nothing can fully please:
Coveting and leeching.

All comes, all looses: this cometh off in time,
But nought have, nought loose: this is ever sure,
Of the marche here.

As mad as a marche hare, where madnes compares:
Are not midsummer hares, as mad as march hares?
How God will not doe for vs.

Every man for himselfe, and God for vs all:
 God will not seale that writing, w^{ch}ite it who shall
 Of harping on a string.

Harpe no more on that string, for it standeth too hie:
And sounder as basely as a balter, well nie.
A losse by the deuils death.

The deuill is dead, then hast thou lost a friend.
In all thy doings, the deuill was at some end.
Otherwise,

The devill is dead, one devill is dead, but we see
No devils left alive, as till or worse then he.
Otherwise,

The deuill is dead, who shall enberise his land?
 Knowe, the deuill hath left children a thousand,
 Otherwise.

The deuill is dead, who shall his land rightly win?
Thou, for thou by condishin, art next of kin.
Otherwise,

The deuill is dead, nay the deuill is in a sowne,
 11013 11014 11015

Epigrammes noqv

But the deuill reuined againe, whilſt ſomph ſhould liſt one
Otherwiſe.

The deuill is dead, what helpeth the death of the deuill?
The deuill hath beynes as ill as hee, and more euil.

Of a ſheepes eie
He caſte a ſherpes eie at her: a ſtraunge eye ſped,
To ſee a ſheepes eie, looke out of a ſheepes head.

Of rule.
Better rule, then bee rule: wiſe thy endeavour,
Hath ſhewde thee to be rule, by that rule cure.

Of blinde bayard
Who ſo bolde as blinde bayard: no beaſt of ſcourth,
Whereof my bolde blinde bayard, perſit prooſe ſpouch.

Both of his boldnes, and for his bolde blindnes.
By late occaſion, in a cauſe of kindnes,

A company of vs, rode in a certaine ground:
Where we welne, an impaſſible ſtrough found.

Theyr hoſes, ere they ended began to ſayd
Euery one hoſe geuing an other the way,

Of good manner as it were, and more and more,
Ech hoſe gaue backe, to let his better before.

Saue this rude, ruſtie, bold, blinde bayard of mine,
As raſhly, as rudely, chopt forth: and in ſine,

Without any curteſie, ere any man ſaw:
Blindly and boldly, he leapt into the mid.

And looke how boldly, the mid he leapt in till,
Euen with like boldnes, in the mid he lay ſtill:

And trow pou the Jade, at the bell mens wordes heare,
Would ſtur one ioynt: nay not the breake of one heare.

But ſtarde on them, with a bold countenance:
As that hole had bene his, by enheritance.

He hauing no more to doe there then had I.
But ſtreight ther cumth, a cartweare, of good hoys by.

By force whereof, and helpe of all that four,
Blinde bayard and I, were drawne together out.

Which blinde boldnes, by this combination
Except

vpōn Prouerbes.

Except he amend in some meete solution
Rather then ride so, I will a foote take payne,
Blinde holde bapard, shall not thus beare me agayne.

Of the spinsters chiefe.

Thus rideth the rocke: if the rocke be rising,
The spinsters chiefe, is set a foote sliding.

Of deafenes.

Who is so deafe, as he that will not heare,
Not the deuill, till will grow his hearing deare.

Of a good hors.

It is a good hors, that neuer stumbleth,
Then haue I a good hors, for my hors stumbleth,
And fauleth downe right, my hors stumbleth neuer.
So well am I horsed, and haue bene horsed ouer,
And so loth to lend him, to feeles of lownes reuer,
That as soone shall my foe ride him, as my frende.

Of wayes to the wood.

There be moe wayes to the wood then one,
Of all good wayes to wood, thou goest none.

Of one that may some amend.

He may some amend, for he can not appeare,
A good euidence to proue him the deuills beere.

An ill hearer.

I can not heare on that side, no, truch so tell
Of any side, thou couldest neuer yet heare well.

Of a good face.

I did set a good face on the matter done,
Thou didst borrow it then Bes, for thou hast none.

A sharpe thorne.

It pricketh betimes, that shalbe a sharpe thorne
I weene thou prickst wise, ere time thou were boine.

Comming and goingen.

As fast as one goth, an other cunich inye,
Two buckets in a well, come and goe so sure.
But goe or come, who shall, while all come and goe,
Seldome cunich the better, practise preueth so.

Epigrammes

The better commeth seldome, and the worse more often.
Seldome cometh the better, come or goe who will,
One naile driueth out an other, we see still.

One naile driueth out an other: 112.

One nail driueth out an other, with strokes so stout:
That the hammer bed which driueth them, werth quite out.

Of burden. 113.

Light burden, far heauy: that doest thou try,
A feather far bozne, will cary thee welme.

Otherwise.

Light burden, far heauy, bozne for other men:
For our selues, heauy burdens light inough then.

Otherwise.

Light burden, far heauy, thy braine lacketh strength
To beare a pinte of wine, a payre of buttes length.

Otherwise.

Light burden, far heauy, thou doest finde that lacke:
In all light good burdens, that lie on thy backe.

Otherwise.

Light burden, far heauy, how can lame folke proue,
Who in all their liues, their lengths did not remoue.

Running and going. 114.

We may ill run, that can not go:
He that sitt by the feete, findes so.

A lacke of tooles.

What is a workeman without his tooles?
How may bables be mist among tooles?

Tast of a mans tales. 116.

A tale of a tub, thy tales taste all of ale:
Not of pescod ale, for my tales are not stale.

Of a cats looke. 117.

A cat may looke on a king, and what of that?
When a cat so looketh: a cat is but a cat.

One put out of a creede.

Thou maist be in my Pater noster in deede,
But surely thou shalt neuer come in my Creede.

I care

vpon Prouerbes.

I care not, though I do not: what can I win,
To come in a creepe, which creepe God is not in?

All that may bee won of the foxe. 119.

Wee can haue no more of the Foxe but the skin:
And the Foxe thinketh that too much for vs to win.

The surety of some seale. 120.

As sure as it were sealde with butter, for sooth:
Dum butter seale lasteth, as long as some wax dooth.

The hares going away. 121.

Where goth the hare away, is shee gone say you?
Let her goe, we haue Hares, and hare beds ynou.

Iudgement of coloures. 122.

Blind men should iudge no colours: should they nat?
Blinde men will iudge all colours, for all that.

Hap and wit. 123.

Better be happy then wise, here art thou hit,
Thy hap hath euer bene better, then thy wit.

Otherwise.

Better be happy then wise, not so, some say:
Hee that can be wise, shalbe happy, say thay.

Of fortune to fooles. 124.

God sendeth fortune to fooles, not to euery chone:
Thou art a foole, and fortune thou hast none.

Otherwise.

God sendeth fortune to fooles: and to wise men still,
God sendeth good fortune, or the deuill sendeth ill.

Of losers wordes. 125.

Let the losers haue their wordes, all at onse:
Shall the losers talke: ther will be chat for the nonse.

Getting and spending. 126.

All gotten ill spent: be that tale true to tell,
Thou art neuer like to spend peny well.

Matters not layd a water. 127.

My matter is leyd a water, thats a falsse tale:
Thy matters lie not in water, they lie in ale.

Measure

Epigrammes

Measure.

128.

Measure is a merry meane,
Which filde with noppie drinke,
When merry drinkers drinke of cleane:
Then merrily they winke.

Otherwise.

Measure is a merry meane,
But I meane measures gret:
Where lippes to litell pitchers leane:
Those lippes they scanty wet.

Otherwise.

Measure is a merry meane.
But inche, foote, yerde, or ell:
Those measures are not worth a beane,
They measure no drinke well.

Otherwise.

Measure is a merry meane.
We drinke deare of good cheape:
From measure no wight, may thee weane:
Thou measurst drinke by heape.

Otherwise.

Measure is a merry meane.
Good licker may not shrinke:
Thou takst no triacle of Seane,
So holefome as good drinke.

Otherwise.

Measure is a merry meane,
Shewing indifferency:
Would chawwife play the pouling queane:
Yet measure will not lie.

Otherwise.

Measure is a merry meane,
That doth indifferently,
Attende the tappes of stand and steane:
To moist thy lippes full drie.

Other-

vpon Prouerbes.

Otherwise.

Measure is a merry meane.
And measure is thy mate,
To be a deacon, or a deane:
Thou wouldest not chaunge the state.

Otherwise.

Measure is merry meane.
Who that shall enterpryse
This measure from thee, for to gleane,
Right earely must he rise.

Otherwise.

Measure is a merry meane.
In volemnes full of flat,
Here is no chapter, nor no sceane,
That thou appliest like that.

Going beyond the wall. 129.

Furder then the wall, wee can not goe,
Thine vantage sheweth other wise, then so:
Thou goste, when thou must start out of sight:
To the wall, and ouer the wall quight.

Of harme. 130.

A man far from his good, is nie his harme,
Nie thy good, next thy harme, as chaunce may charme.

Otherwise.

A man far from his good, is nie his harme,
For thee to feare that, it were worse then woodnes.
Mouables, vnmouables, land or farme,
Thou hast not one grotes worth, of good or goodnes.

Otherwise.

A man far from his good, is nie his harme,
This sheweth thee nie harme: for hadst thou an arme
That could and would reache hence to Constantine,
That arme could not reache to any good of thine.

Wit kept by warmth. 131.

Thou art wise inough, if thou keepe thee warme:
But the least colde that cumeth, killeth thy wit by harme.

Lighe

Epigrammes

Light comming and going. 132.

Light cum, light go, that cumth in bye by light feeter
But light heds, make light fete lie lame in the streete.

Otherwise.

Light cum, light go, for that thou art well wrought:
For thou art as light, as a thing of nought.

Otherwise.

Light cum, light go, pas, cum and goe lightly,
In a Tuggler, that lightnes is lightly.

Otherwise.

Light cum, light goe, thy light going doth excell:
But thy light comyng, I like not haile so well.

Of kissing. 133.

Unknowen vnkist, and being knowen I weene,
Thou art neuer kist, where thou maist be seene.

Otherwise.

Unknowen vnkist, from that desire, wise blyss shes,
For no man that seeth thee, desireth to kist thee.
From kissing in light husband, such as slee me,
Let them come kist me, where they doe not see mee.

Of leaue. 134.

Leaue is light, light inough as thou wilt make it,
If thy maister geue no leaue thou wilt take it.

Otherwise.

Leaue is light, yea and leaue is axed lightly,
And may be graunted lightly, axed rightely.

God in the almery. 135.

There is God in thalmy, a well playd part.
Shut God in thine almery, out of thy part.

The deuill in thorologe. 136.

The deuill is in thorologe, the houres to try,
Search houres by the sunne, the deuills diall will lie.

Otherwise.

The deuill is in thorologe, no to cheere in boules:
Let the deuill keepe our clockes, while God keepe our soules.

The

vpon Prouerbes.

The best.

137.

The best is behinde, the worst is before:
Betweene both, beware drift to the worst thore.

Otherwise.

The best is behinde, we goe before too fast,
Bide for the best, els it will be lost at last.

Otherwise.

The best is behinde, start thou backe and set it;
Abide abide, a wiser man must get it.

Otherwise.

The best is behinde, euen so I thought it wolde:
The best lacketh feete, foote pace with vs to holde.

Otherwise.

The best is behinde, behinde nor yet before:
Would I haue the best, but with vs euermore.

The worst.

138.

The worst is behinde.
There art thou assynde.

Otherwise.

The worst is behinde, but the way is not rough:
The worst will get before agayne, tyme p'nough.

Otherwise.

The worst is behinde, yet behinde worse euill:
Wee see our fare, at next course, cunth the deuill.

Otherwise.

The worst is behinde, God keepe it behinde vs.
O' vs before it, as it neuer finde vs.

Lasting of woonder.

139.

A woonder lasteth but, ix. dayes:
Yet thou didst, ix. yer'es gone.
But one good deede, for which sum sayes,
Thou art yet woondred on.

Of a galde horse.

140.

And a galde horse on the backe and he will kicke:
But the galde ass will stand still, rub, spur, or picke.

Good

Epigrammes

Good beginning and end. 141.

Of a good beginning, there cometh a good ende:
Nay, Lucifer began well, and now a feende.
But of good beginning and ending, truth to tell,
The best way to ende well, is to begin well.

The still sowe. 142.

The still sowe eateth all the drasse, my sowe eateth none,
The deuill styeth not my sowe, till her groyne be gone.

Of stumbling. 143.

Stumble at a strawe, and leape ouer a blocke,
Such stumblers are blockeheads, or els they do mocke.

Otherwise.

Stumble at a strawe, and leape ouer a blocke,
The Ass and the Ape, seeme here ioynd in one stocke.

Of the shoe and the sole. 144.

The shoe wil hold with the sole. No man knoweth it,
But he that knoweth, how the shomaker soweth it.

Otherwise.

The shoe will hold with the sole, what should the shoe doo,
But hold with the sole: the sole wil hold with the shoe.

Might and right. 145.

Might ouercumeth right. God keepe vs from that might.
God geue vs that might, that striueth not with right.

Byrth and teaching. 146.

Better vnbozne then vntaught, but of truth, thou
Were as well taught before thou were bozne, as now.

Of hanging. 147.

I haue hangd by my hatchet, and scape thy selfe:
Thou shuldest rather be hangde, then thy hatchet, else.

An olde knaue. 148.

An olde knaue is no babe, no, but wee knowe,
Of an olde knaues babe, an old knaue may growe.

A mans heare and his whood. 149.

Thy heare groweth through thy whood, is thy whood thy selfe:
Or doth thy heare perle through thy whood, like a borne.

Geines

vpon Prouerbes.

Geines and losses. 150.

Light geynes, make heaup purses.

Light losses make heaup curses.

Otherwise.

Light geynes make heaup purses, and light purses
Make heaup hartes, and heaup harted curses.

Otherwise.

Light geines make heaup purses, so brag marchauntes bare,
When they take thre halpence, for two peny worth ware.

Theeves falling out. 151.

When theeves fal out, true men come to their goode.
Cum betimes, or els it is gone by roode.

Of a shorne face. 152.

Thy face is shorne agaynst the wull, very deepe,
Haue I wooll in my face? yea, thou art a sheepe.

A benche whistler. 153.

Thou art a benchwhistler. a shill whistling wenche,
But how long hast thou whistled in the Kings benche?
I haue whistled in the Kings benche (Gefrey)
As long as thou hast marcht in the Marshalley.

What God sayd to one. 154.

Thou art one of them, to whom God bad who,
Godooke thee for a cart horse, when God bad so.

Otherwise.

Thou art one of them, to whom God bad who,
I weene thou wentst too far, when God bad so.

Boowing and breaking. 155.

Better boowe then bzeake, when straying shall stretch.
Nay, as good bzeake as boowe, beyonde our retche.

Otherwise.

Better bowe then bzeake, I prasse this that ye speake,
But sum bend, or be bent and boude, till they bzeake.

Otherwise.

Better bowe then bzeake, it is truly spoken.
Boude wands serue for sum what, so do not broken.

Of wre-

Epigrammes

Of wrestling. 156.

The weaker hath the horse, in wrestling alway,
Best for the weake to leaue wrestling then I say,
God and the Church. 157.

The neare to the church, the furdur from God,
Both one to thee, a reame thence, or a rod,
Of one tale in all men tolde. 158.

It must needes be true, that euery man saith,
Till all men say one thing, the iudgement saith,
Otherwise.

It must needes be true, that euery man saith,
Must it so: then art thou a foole, in saith.

Of malkin. 259. (Tone.

There bee no maides then Malkin, thou sayst truth
But how may we be sure, that Malkin one?

Rashe ventring. 160.

I will set all, euen at fire and at senen,
Pea, and repent all, betweene ten and eleuen.

A scabde horse. 161.

A scabde horse is good enough, for a scabde squire.
Your maister ship, neede not care, what horse ye hire.

Of sitting. 162.

Betweene two skooles, my taile goth to the ground.
Better stand then sit, till sure seat be found.

Ale and wit. 163.

When ale is in, wit is out.
When ale is out, wit is in.
The first thou shewest, out of dout,
The last in thee hath not bin.

Of restitution. 164.

Steale a goose, and sticke downe a fether.
In a fether, and such conscience,
If I should sticke them downe together:
I can deuise no great difference.

Eating of flies. 165.

The blinde eateth many a flie, not thou wife,

For

vpon Prouerbes.

For though blindnes haue banisht thine eyes defence,
Yet when flies in flieg to thy mouth be rise,
Thy toung is a flie flap, to flap flies from thence.

Of the foxes preaching. 166.

When the fore preacheth, then beware our geese.
You that feare your geese, learne wit here a peece.
Keepe foxes from pulpets, your geese to teach:
Or keepe geese from sermons, when foxes do preach.

Of poore mens soules. 167.

Poore men haue no soules, no but poore men had soules:
Till the drunken soules, drownd they? soules in ale boules.

Otherwise.

Poore men haue no soules, yes, but wee see
Poore mens soules as poore, as their purses bee.

Otherwise.

Poore men haue no soules, no. haue rich men any?
I feare but fewe, for they haue lost soules many.

Otherwise.

Poore men haue no soules. No no. the deuill mad them.
The sots could not keepe they? soules, while they had them.

Promise of licence. 168.

I will say no more, till the day be longer,
No no, say no more till thy witte bee stronger.

Of litle sayng. 169.

Little sayd, soone amended.
Little good, soone spende.
Little charge, soone attended.
Little wit, soone ended.

Of the tyde. 170.

The tide tarieth no man. but here to scan,
Thou art tide so, that thou taryst euery man.

Prayse of good end. 171.

All is well that endeth well, a good sayng (wife)
But I would see it prooued, by the end of thy life.

Of hearing and iudging. 172.

Heare all parts, ere yee iudge any.

R.

God

Epigrammes

God send such hearers many.

A lesson for looking. 173.

Some man may better steale a horse,
Then some may stand and looke vpon.
Where such suspition standeth in force,
Flee sight of stolne horse, looke on none.

Of a womans liues. 174.

Wife, a woman hath nine liues like a cat.
Syr, you haue but one life, and yet ynough of that.

The crow called white. 175.

I will say the crow is white, art thou so light?
What is thy credence, when the crow cuneth in sight?
Otherwise.

We must say the crow is white, in any case,
Not now, but we were made say so a long space.

Otherwise.

I will say the crowe is white. wilt thou so,
When euery man seeth her blacke? go foole go.

Of the olde foole. 176.

There is no foole to the olde foole.
Goe young fooles, to tholde fooles to schoole.

Otherwise.

There is no foole to tholde foole. speake not that loude,
That praise will make olde fooles vengeable proude,
Which prayse of old fooles, yong fooles perceduing plaine:
Yong fooles, and old fooles, eche other will disdaine.

Of a beane. 177.

A beane in a monkes whood, very good,
Here is the beane, but where is the whood?

The gift of a pig. 178.

Syr ye geue me a pig of mine owne sowe.
Wife, I geue a sow pig to a sow nowe.

Chaunge and robbery. 179.

Chaunge is no robbery, that is a tale not straunge,
Chaunge is no robbery, but robbery maketh chaunge.
Many sweete blisyngs chaunge to bitter curses.

When

vpon Prouerbes.

When true mens money, chaungth into cheues purses.

Of faire wordes. 180.

**Faire wordes make fooles faire, that was by olde schooles;
But now wee see, faire wordes make wise men fooles.**

Otherwise.

**Faire wordes make fooles faire, yet faire words are chearfull.
But foule wordes make all folke, irrefull oz fearfull.**

Of laughing.

**I laught in my sleeue, seynt laughings there to win,
Sleeues be too narrow, to laugh lustily in.**

Of seeking.

**I seeke for a thing wise, that I would not finde.
Good husband yee are the moze soole in my minde.**

Otherwise.

**Thou seekest for a thing, that thou wouldst not finde.
And I finde all things, that I doe not seeke:
In my hap, and thy wit, what difference allynde?
I weene not the value of a good greene leeke.**

Of a head vnder a girdell. 183.

**He bath thy hed vnder his girdell take heed
He hang not thy hed, in his girdell in deede.**

Of wide shooting.

**He shooteth wide, the cause why, I see euen syth.
He hath not one streight shafte, to shoothe stright with.**

Otherwise.

**He shootth wide,
On which side.**

Otherwise.

**Hee shootth wide, but he can not amend that,
For he seeth not the marke, that he shooteth at.**

The fooles bolte.

**A fooles bolte is soone shot, and fleeth oftentimes,
But the fooles bolte and the marke, cum few times ner.**

Of a marchaunt.

**He is a marchaunt without money oz ware,
Bid that marchaunt be couered, he is bare.**

R 21

Other

Epigrammes

Otherwise.

He is a marchaunt without money or ware.
He hath in some respect, the lesse cause of care.
Of tongue. 187.

Toung breaketh bone, and bone it hath none;
I wishe (wife) thy toung may haue a bone.
And I wishe (quoth shee) a bone in your whoob.
Wishethat bone away (sayd he) tis not good.
Then wishe you the tother (quoth shee) away.
They did so, which done : now (sayd shee) we may
Witnes both, that you haue pour wishe in fine,
But both can not witnes that I haue mine.

Otherwise.

Toung breaketh bone, it selfe hauing none,
Such tounge should haue bones, or bodkins the tone.

Otherwise.

Toung breaketh bone, and bone it selfe hath none.
Yes, thy toung is full of good ale bones (Tone)
Of speche. 188.

Spare to speake, spare to speede. If speech bring speede,
Then wilt thou speede, for thou speakest more then neede.
A busy body. 189.

He will haue an oxe in every mans barge.
Euen in coche-loxels barge, he berth that charge.

Otherwise.

He will haue an oxe in every mans barge,
Then with some of those oxes, he rowth at large.
Of time. 190.

Time is tickell, we may matche time in this,
For wee bee euen as tickell, as time is.

Otherwise.

Time is tickell,

Chaunce is tickell,

Han is bykell.

Freelies pickell,

Poudzerh mickell,

Seaso.

vpon Prouerbes,

Seasoning lickell.

Of far casting.

191.

He casteth beyond the moone: great diuersities,
Betweene far casting and wise casting, may be.

Otherwise.

He casteth beyond the moone: what neede that he boone?
We haue casting inough, a this side the moone.

Of hunger.

192.

Hunger droppeth out of his nose,
That is the worst kinde of the pose.

Of feeding.

193.

He hath fed till he is as full as a toon.
I meane an empty toon. what foode hath hee toon?

Of Mortimers sow.

194.

Backare quoth Mortimer to his sow.
Went that sow backe at that bidding from you?

Otherwise.

Backare quoth Mortimer to his sow: see
Mortimers sow speakth as good latyn as hee.

Otherwise.

Backare quoth Mortimer to his sowe:
The boze shall backe first (quoth shee) I make a bowe.

Of fleabiting.

195.

'Tis but a fleabiting: freend, if fleas bite so,
They will bite men to the bare bones where they go.

The breechelesse maister.

196.

The maister weareth no breech, then I protest,
The maister is a girle, a boy, or a best.

Of meate and sauce.

197.

Sweete meate will haue soure sauce, to this reason feare,
Ioyne this conuersion, soure sauce will haue sweete meate.
This sourenes and sweetenes, the one and thother,
In feare of the tone, we hope of the tother.

Otherwise.

Sweete meate wil haue soure sauce, where that is seene,
As good lacke that meate, as haue that sauce, I weene.

R. 3.

Of

Epigrammes

Of proferd seruice. 198.

Proferd seruice stinketh, thou art deceiued else,
Thy proferd seruice stinketh not: thou stinkst thy selfe.

Otherwise.

Proferd seruice stinketh. more fooles thou to profer it,
Thou shuldest season thy seruice ere thou offer it.

Of common medlers. 199.

He that medleth with all thing, may looe the gossling.
If all such medlers were set to goose hoyng:
No goose nede go barfoothe betweene this and Greeke,
For lowe should haue as many goose shoosers as geese.

Of enough and a feast. 200.

As good ynough as a feast: ye God saue it.
Ynough were euen as good, if we might haue it.

Otherwise.

As good ynough as a feast.
This for a truth say most and least.
And what ynough is iustly ment,
But with ynough to be content:
These are two points that fewe or none
Can learne to knowe, and stand vpon.

Of plaine fashon. 201.

The plain fashon is best: what, plain without pleates?
That fashon commendeth the calfe when it bleates.

Otherwise.

The plaine fashon is best, and accepted best
In things that please heares but not in the rest.

Otherwise.

The playn fashon is best, thats freely exprest
Where fashyners of plaine fashons are honest.

Of him that commeth last. 202.

He that cunck last make all fast, so thys say some
All is made fast ere the last cummer come.

Otherwise.

He that cunck last make all fast,
Who shall make him fast that cunck last:

Of stri-

vpon Prouerbes.

Of struing. 203.

He striueth agaynst the streame, by custums schoole
That striuer is either a fishe or a foole.

Of sitting. 204.

Better sit still then rise and fall,
If all fayle ye may hang when pee shall.

Of writing to friends. 205.

Ye may writte to your freendes that ye are in heath;
Who may writte to his freendes that he is in wealeth.

Of great clarkes. 206.

The greatest clarkes be not the wisest men,
Be small leard or vnleard fooles wisest then.

Of killing. 207.

He will kill a man for a pence of mustard,
He will kill ten men then for a custard.

Of falsshed. 208.

There is falsshed in felowship, there is so,
The felowship is small els as the world doth go.

Otherwise.

There is falsshed in felowship, no wonder,
Falsshed and felowship are selde asunder.

Of bleeding. 209.

Here lithe all and bleedeth, all, thats fals and foolish,
Thou neuer sawst bloud bleede out of a stockfish.

Of seying. 210.

Seest mee and seest mee not, both one thing for soth,
As good vnseene as seene whole sight no good doth.

Of ills. 211.

Of two ills choose the least, of ills many,
The least is too great to choose any.

Otherwise.

Of two ills choose the least, may we choose ills now,
Choole on choosers the like choise neuer had yow.

Of pepper. 212.

Thou takst pepper in the nose, and yet thy nose,
Lookst not blacke like pepper, but red like the rose.

R 4.

Other.

Epigrammes

Otherwise.

Thou takst pepper in the nose, which needeth not.
Thy nose without pepper is fiery red whor.

Otherwise.

Thou takst pepper in thy nose, which so selson
Sheweth thy nose better selson then thy hed resond.

Of an ill stake. 213.

An ill stake that can not stand one pere in a hedge,
If the stake selfe sayle, the stake is as pee aledge.
But if stake stoobbers will not let stakes stand,
Blame not the stake, blame the stake stoobbers hand.

Of suffrance. 214.

Suffrance is no quittans, but suffering too long,
Sheweth much like a quittans in suffering of wrong.

Of misreckning. 215.

Misreckning is no payment, yes as doth fall
In some reckners, misreckning is paiement all.

Otherwise.

Misreckning is no payment, to avoide that,
Some debtors with their creditours reckon nat.

Of euen reckning. 216.

Euen reckning maketh long freends,
Od reckning maketh many feends.

Of taking. 217.

I will take as fatch in the sheafe, where euer it fall,
In the sheafe or out of the sheafe thou takst all.

Of mum. 218.

Mum is counsell in every man wee see,
But mum except, nothing is counsell in thee.

Of stopping a mouth. 219.

We shall not stop my mouth, no, For I thinke that well
I beleue all the deuils in hell stoppeth it nat.

Of casting. 220.

He is cast in his owne turne, that is likly,
And yet in all turnes he turneth wonders quickly.

Of lacke.

vpon Prouerbes.

Of Iacke.

221.

He is Iacke out of office, curtsie withdrawe
Iacke once out of office all haile Iacke dawne.

Of the winking Cat.

222.

Let the Cat winke and let the mouse run, run mise,
Or els the cats clawes will catch you at a trise.

Otherwise.

Let the Cat winke and let the mouse run, run rats
Smalle holes keepe small mise, from wily winking cats.

Otherwise.

Let the cat winke and let the mouse run, creepe mouse creepe,
Run not befoze cats that winke moze then they sleepe.

Of sayng nay.

223.

Say nay and take it, pee say nay and take it,
But say nay or say pea, neuer forsake it.

Otherwise.

Say nay and take it, here me say this othing,
Say nother pea nor nay, take it and say nothing.

Of the pie and crowe.

224.

Not too hie for the pie, nor too low for the crowe,
Pie pies made lowe crows we haue inough I crowe.

Of sayng nought but mum.

225.

I will say nought but mum.
Thou shoulst the moze wit sum.

Otherwise.

I will say nought but mum, that I beseeche,
Mum hath a grace in thee far moze then speeche.

Of tounge and wit.

226.

Thy tounge runth befoze thy wit, thats no rashe case,
For so it may run, running but a snayle pace.

Of owne.

227

Owne is owne.
Whers owne knowne.

Otherwise.

Owne is owne, these wordes I speake with eies weeping,
For all mine owne is in other mens keeping.

But

Epigrammes

But good is that riches where it is heapt,
That from thowner by no means can be kept.

Of spinning. 228.

She hath spun a fayre threede, which sheweth in deede
That a fowle spinner may spin a faire threede.

Of laughing. 229.

They laugh that win, falsly to win and keepe,
Winners may laugh when they haue cause to weepe,
Otherwise.

They laugh that win, by theft to win and keepe,
Theeves at stealing laugh, theeves at hanging weepe.

Of pleying. 230.

We pleich best that wins, that deny I will,
Many plaiers win much that pley very ill.

Otherwise.

We plaich best that wins, there is a lie running,
Many win much, much more by hap then cunning.

Of the winde blowing. 231.

Let this winde ouerblow, when ouerblow,
This winde will ouer blow vs first I crow.

Of far and nie. 232.

I haue scene as far come as nie, come no nere,
The farder thou art hence, the better is it here.

Of thynstep. 233.

He is hie in thinstep, his steps may be hie,
But to step in good steps he stepth nothing nie.

Of small and great. 234.

Many small make a great, and sum great made small,
Thou hadst great good maners, and thou hast non at all.

Of the keyse. 235.

The keise hang not all by one mans girdle, no,
Euery key hath a clog, who would be clogd so ?

Of prouender. 236.

His prouender prickth him, pricke him gods for bod,
What is his prouender & pinnes by likelyhod.

Other-

vpon Prouerbes.

Otherwise.

His prouender pricketh him, where grew that cozne,
Pricking prouender as ill as botes bozne.

Otherwise.

His prouender pricketh him, that hoys must neede stir
Prickt, with in with prouender, without with spur.

Of some here and there. 237.

Here some and there some, ye here and there some:
But most when and most where no sum doth come.

Of the persons lemmman. 238.

Shee is as tender as a persons lemmman,
Parsons lemmmans are tough inough now and than.

Of ill weede. 239.

All weede groweth fast, it groweth fast in deede,
The cozne can scantly growe for the weede.

Otherwise.

All weede groweth fast, that is showing
In the show of thy fast growing.

Of sinking. 240.

He shall sinke in his owne sinne, yee when hee sinketh,
But hee fleeeth in his owne sinne yet me thinketh.

Of good siluer. 241.

Shee thinketh her farthing good siluer, but trust mee
Shee is quicke siluer what euer hir farthing bee.

Of the proud cocke. 242.

Euery cocke is proude on his owne dunghill,
The hen is prouid inough there marke who will.

Of fat in the fire. 243.

The fat is in the fire, that is a shrowde turne,
Cast the leane after, fat and leane let all burne.

Of bowe bent. 244.

I haue the bent of his bowe, that I know.
What bolts shootst thou from that bow: fooles bolts I trow.

Of gods being. 245.

God is where hee was, yee but so art not thou,
Thou wert abode late, and art in Newgate now.

Of kind.

Epigrammes

Of kinsfolke. 246.

Many kinsfolke fewe frends,
Fewe friends and many frends.

Of frendship. 247.

A freend is neuer knowne till a man haue neede,
Nor then nother for any I knowe in deede.

Of nothing. 248.

Where nothing is the king must leese his right,
Where althing is there right is lost by might.

Of pouertee. 249.

Pouertee parth fellowship, thats not true euer,
Pouertee in beggers parth fellowship neuer.

Of eares glowing. 250.

Thine eares may glowe, lets see whether they glowe Iohn.
I lie: thine eares can not glowe, for thou hast none.

Of poste and piller. 251.

Cost from post to piller, thou art a piller strong,
And thou hast byn a piller some say too long.

Of may bee. 252.

Bee as bee may is no banning.
But bee as bee shall hath much scanning.

Of vse. 253.

Use maketh mastery, that is a true tale to tell,
In that vse hath made thee picke a purse so well.

Of spurning. 254.

Folly to spurne or kicke ageynst the hard wall.
Being shod with cakebread, that spurner march all.

Otherwise.

Folly to spurne or kicke ageynst the hard wall,
But ageynst soft walles spurners spurne and kick all.

Of tying the bell. 255.

Who shall tie the bell about the cats necke how?
Not I (quoth the mouse) for a thing that I know.

Of had I wisht. 256.

Beware of hap I wisht wife. Oh man tis too late
To beware thereof, synce thou were my wedded mate.

Of daun-

vpon Prouerbes.

Of daunsing 257.

He daunceth attendance, are attendantes daunsing:
Then haue wee much daunsing with small auaunsing.

Of the cat eating fishe. 258.

The cat would eat fishe, but shee will not weate her feete,
She thinkth flesh withoyr feete more sweete then fish with weete.

Of the blinde. 259.

The blinde eat many a flie, that wee finde,
Chiefly where caruers to the blinde are blinde.

Of the worst and best. 260.

Provide for the worst, the best will saue it selfe,
For that sauing side thou art a suttie else.
Of all kundes of things thou hast prouishin prest,
For thy neighbours the wurst, for thy selfe the best.

Of five egges. 261.

He cymth in with his v. egges, what egges to call:
Pen egges, goose egges, or ducke egges: nay dawes egges all.

Of clyming. 262.

He that neuer clumbe neuer fell, some men clime
For douys nests, and finde dawes nests some time.

Of the way. 263.

It is out of my way, so it lightly may.
To all good thinges thy way is out of the way.

Of waiting. 264.

Wee waiteth for moone shine in the water,
Such wayting lych winning thats a meete matter.

Of Ryme. 265.

It may rime, but it accordth not, cordth not Will.
Beware of cording rimes thole rimes agree ill.

Of fishing. 266.

It is ill fishing before the net.
Wurse fishing behinde as nets are set.

Of good. 267.

He knoweth none end of his good, marke his winning,
Hee knoweth of his good none end, nor beginning.

Of

Epigrammes

Of the hot yron. 268.

When the iron is hot strike, strike hot iron and Steele,
But gold or silver to strike we haue no deele.

Of the purse. 269.

Thy purse is threede bare, wee see on the out side,
And moze bare on the in side when both sides are tide.

Of many handes. 270.

Many hands make light worke, many hands ye marke.
We must say thus: many light hands make light worke.

Otherwise.

Many handes make light worke, no worke is fnde thee.
Thou canst not work, thy hands be bound behind thee.

Of the loth stake. 271.

The loth stake standth long, we haue many loth stakes,
Ech stake welny to other it selfe, loth makes.

Otherwise.

The loth stake standth long, in some place, but some hande
Pluckth by all stakes, suffering no stake long to stand.

Of hauing. 272.

Better to haue then wishe, nay ye may so craue,
That better to wishe ten times then once to haue.

Otherwise.

Better to haue then wishe, not alway colin,
What if ye rashly wisht stryppes nowe a dosin.

Otherwise.

Better to haue then wishe. better haue as wee haue,
Then to haue at wishe all that withers would craue.

Of counsell. 273.

Thre may keepe counsell if twayne be away.
But one foole doth oft his owne counsell betwray.

Otherwise.

Thre may keepe counsell if twayne be away,
Some women I here say, that sayng deny.

Of Roome. 274.

Roome was not built on one day, that is well known,
Nor in one day Roome will not be ouerthrowen.

vpon Prouerbes.

For where Roome send puld down in one day brother,
There is Roome set by againe in an other.

Of speeche.

275.

Spare to speake spare to speede.
Dumbe men win nought in deede,
And speeche as speeche may fall
May win nought, and leese all.

Of one had in the winde.

276.

I haue him in the winde, well syt it is your minde
To haue him in the winde, or hang him in the winde.

Of one ill shod.

277.

Who is worse shod then the shomakers wife?
The deuils wife, shee was neuer shod in her life.

Of all and naught.

278.

He would all haue and naught forgo, no,
He may all forgo and naught haue so.

Of warning.

279.

I gaue him scarborow warning, scarborow?
That warning cam short to bring good harborow.

Of birdes flowne.

280.

The birds are flowne, that birds nest was ill watche,
Birds wings once full sumd birds wil hardly be catche.

Otherwise.

The birdes are flowne. Flowne, that flight no wonder brings:
Birds may soone flee where birders clip no birds wings.

Of leauing.

281.

Leaue it ere it leaue you, leaue what folly,
We can neuer leaue it, nor it him wholly.

Of setting in foote.

282.

We hath set in foote, things by wit to be sped,
His foote shall doe seruice as good as his hed.

Otherwise.

I will set in foote, freende thou maist set in fye
Foote, hand, and hed, but thou canst set in no wit.

Of fast binding.

283.

Fast binde fast finde, nay thou wert ppendice fast bounde,
And

Epigrammes

An^r yet canst thou away whe re thou couldst not bee found.

Of hap. 284.

Happy man happy dole, so say sick e and whole,
But good hap is deinty, most men haue seeld good dole.

Otherwise.

Happy man happy dole, hap is full of holes,
Hap catcheth and holdeth very few good doles.

Of time. 285.

Take time when time cumth, we are oft times told of it,
But when time cumth yet can we take no hold of it.

Otherwise.

Take time when time cumth, asay to be bolde of it,
But slyper as an celes taylor is the hold of it.

Otherwise.

Take time when time cumth, are we set time to take?
Beware time, in meane time, take not vs in brake.

Otherwise.

Take time when time cumth: when time cumth thou saist wel,
But when cumth good tyme to take, I can not tell.

Of the fat hog 286.

Euery man basteeth the fat hog nay freend nay,
Hast saylth soze this yere, fat hogs pine away.

Otherwise.

Euery man basteeth the fat hog, tis agreed
That those hogs shal haue most help that haue lest need.

The bale and boote. 287.

When bale is hekst, boote is next, though boote be nie
What

vpon Prouerbes.

That helpeth boot, where hale is euer most hit.

Of sowes. 288.

As meeete as a sow to beare a saddle. Hon.
A sow to beare a saddle, wee haue seene none.
But though sowes beare no saddles, yet may we say,
Wee see saddles beare sowes welny every day.

Of making a crosse. 289.

I wil make a crosse on this gate, yea crosse one
Thy crosse be on thy gates all, in thy purse none.

Of a pad. 290.

It wil breed a pad in the straw very weele.
Beware it breede not a paddocke on thy heele.

Of long standing. 291.

Long standing, and smal offring makth poore parsons,
Long waiting, and small wages makth poore garlons.

Of the weaker. 292.

The weaker goth to the pot, yea and God wot,
Some the weaker for oft going to the pot.

Of catching. 293.

Catch that catch may, after catching and snatching,
Pilling and polling, wee fall now to patching.

Of holding. 294.

Hold fast when yee haue it, if it bee not thyne,
Hold fast and run fast when thou hast it frend myne.

Of knowledge. 295.

I know him as wel as the begger knoweth his bag.
Thou knowst him, but when wilt thou know thy self wag?
L. Of smel-

Epigrammes.

Of smellinges. 296.

I smeld him out, furder then hee might smell thee.
The smeller of smellers then thou art euen hee.

Of nought layd downe. 297.

Nought lye downe, nought ryle vp, well sayde,
Nought lye down, nought ryle vp, well wayde.

Of sight and fare. 298.

We see your fare, a very straunge fare to see:
A blynd man may see our fare as wel as wee.

Of the pot not broken. 299.

Neither pot broken nor water spilt, water
Thou spilst none, but thou spilst all other mater.

Of late and neuer. 300.

Better late then neuer, yes mate,
But as good neuer as too late.

Otherwise.

Better late then neuer.
That is not true euer.
Some thinges to rule in rate.
Better neuer then late.

FINIS.

THE
fifth hundred of
Epigrammes.

INVENTED AND MADE
by IOHN HEYWOOD.



ANNO. 1587.

TO THE READER;



Ere it as perillous to deale cardes at playe,
As it is quarrellous to deale bookes this day,
One and forty men, among one and fiftie,
VVould flee one & thirty, to flee one vnthrifty.
And yet cardes so dealt should haue in reuealing,
Foredeale of bookes in this hard tyme of dealing.
Cardes bee tooted on but on the one syde:
Bookes on both sydes: in all places pord and pride.
Not to content, but to contend, vpon spiall
Of least tittle, that can come to tryall.
If the best writer, to write be much afraide,
More may I the woorst, by feareful feare be staid.
And were not this one thing, feare should stay mee so,
That booke or ballet, I neuer durst write mo.
In all my simple writing neuer ment I,
To touch any priuate person displeasantly.
Nor none do I touch here, by name, but onely one,
VVhich is my selfe: whom I may bee bold vpon.
This ment in my making, since prooffe doth declare,
I pray you readers to scan this by this square.
As I for merth merily did make it,
So you in mirth merily wil take it.

THE

THE TABLE.

O f weening and wotting. 1	O f a laundres. 29
O f a man of lawe and his clientes. 2	O f a cutter of purslane. 30
A n aduise against mocking. 3	O f one that standeth in his own conceite. 31
O f itching and smarting. 4	O f one that heard without eares. 32
O f a sharpe tong. 5	O f an archers roning. 33
O f a horse. 6	O f peril to one by the number of three. 34
O f a butler and a horse. 7	O f Gloriapatri. 35
O f brasle. 8	O f a Diar. 36
O f a louted dwelling place. 9	O f a lugge. 37
O f a straunge glasse. 10	O f the threecuppes. 38
O f driuing and drawing. 11	O f brasle and Iron. 39
O f long fures. 12	O f lacke and lohn. 40
O f lightnes. 13	O f wrestling. 41
O f a disagreement. 14	O f pride. 42
O f cheaping of conies. 15	O f one hanged. 43
O f a wife hauing child. 16	O f a detter. 44
O f a backiler and a mayde. 17	O f louing of a goose. 45
O f short paiement. 18	O f harp stringes. 46
W hence certaine things came first. 19	O f fortune. 47
O f furred and lined goyones. 20	O f choice. 48
O f a wine drawer. 21	O f a false bragge. 49
S hort checkes betweene a man and his wife. 22	O f flyng and true saying. 50
O f a woman deckt in two co- lours. 23	O f a dawepate. 51
O f vnswet breath. 24	O f water and wine. 52
O f clipping and clenfing. 25	B etween dogs and a deere. 53
O f a man and his wiues depar- ting. 26	O f twelue and one. 54
A n accout of a mas childre. 27	O f verdingals. 55
O f a womā of Huntington. 28	P recepts of one to his wife. 56
	O f a man expert. 57
	O f deliuerance from il. 58

The Table.

Of cutting of the herb time. 59	Of choise to be a wise man or a
Of one fearing the swette. 60	foole. 81
Of one thinking on an other. 61	Of a knightes carterly collier. 82
Of one being at a point. 62	Of males and male horses. 83
Of Testons. 63	A man discommended. 84
Of red Testons. 64	Of running. 85
Of stamping. 65	Of polling. 86
Of lohn long the carier. 66	Of plate lent foorth. 87
Of turning. 67	Of a man of law and his wife. 88
Of maister Carter. 68	Of pennies and pence. 89
Of going farre. 69	Of a womans thinnnetoung. 90
How money is made lame. 70	Of drinking to a man. 91
Of an old wooer. 71	Of running at Tilt. 92
Of a yong wooer. 72	Of expence. 93
Of weaknes and strength. 73	Of fraying of babes. 94
Warning of pride. 74	Of reedes and okes. 95
Of patience. 75	Of buying a mortar. 96
Of pleasing. 76	Of a stepmother. 97
Of a handgunne and a hand. 77	Of a lyer. 98
Of brasse and siluer. 78	Of tungen and pinsons. 99
A difference betweene wise	Of Heywood. 100
men and fooles. 79	
Of a pithy wit. 80	

FINIS.

THE FIFTH HVNDRED of Epigrammes.

Of weening and wotting. 1.

WHe men in olde tyme would weene them selues fooles.
Fooles now in new tyme wil weene them selues wise.
Weene wise, and wot wise, differ in wise schooles:
To weene them selues wise, when fooles so deuple,
As foolish as fruteles, is thenterpyle.

This case is thus adiudgd in wise doms schoole;
Who weentb him selfe wise, wisdom wotth him a foole.
Made by Iohn Heywood, to these fooles euerpchoe,
And made of Iohn Heywood, when hee weentb him selfe none.

Of a man of law and his clientes. 2.

Twentie clientes to one man of lawe,
For counsel in twenty matters did draw:
Ech one praying at one instant to speed,
As all at once would haue speede to proceede.
Freendes all (quoth the learned man) ile speake with none,
Til one barber haue shauen all, one by one.
To a barber they went all together:
And being shauen, they returnde agayne thither.
Pee haue (quoth the lawier) taried long hence.
Sir (quoth one) twenty could not be shauen sence
Of one barber, for pee well vnderstande,
One barber can haue but one shauing hand,
Nor one lawier (quoth he) but one talking tong.
Learne clientes this lesson of this lawier sprong.
Lyke as the barber, one after one must haue,
So clientes of counsellours, counsayle must haue.

An aduise against mocking. 3.

Use to thy true frend no derision,
If thy frend spieth it, he taketh it popson.
Though thy frend dissemble the spiall cleerly,
Pet spide in a frend, it toucheth him neerly.

The fifth hundred.

Tell thy frend his fault, mocking him not,
If hee thanke thee not, then is he a sot.

Of itching and smarting. 4.

Itching and smarting both touch vs at quicke,
When we itche, we scratch, when we smart wee kicke.
But in our kicking at our present smart,
Let vs consider our former besare.

Of a sharpe tong. 5.

Wife, I perceiue thy tong was made at Edgeware.
Pea sir, and yours made at Rayly, hard by there.

Of a horse. 6.

A Tilt horse, alias a beere horse to bee,
Which wouldst thou bee? a beere horse, I say to thee.
When the horse is seene cheerefully to draw the beere,
Hee is so prayse, that hee may be proude to heere.
At Tilt when the horse runth as fast as he can,
All crye well run, not to the horse, but to the man.
And if the horse fall with the man ouerlabe,
Then cry they all, a vengeance on that lame Iabe.

Of a butler and a horse. 7.

The butler and the beer horse both bee lyke one.
They draw beere both: that is truth to hyde one.
Both draw beere in deede, but yet they differ Töne:
The butler drawth and drinketh beere, the horse drinketh none.

Of brasse. 8.

I perceiue well now that brasse is waken proude,
Because brasse with siluer so much is allowde.
And beyng both toynd, since they most by brasse stand,
That maketh brasse bold, to stande on the vpper hande.

Of a louces dwelling place. 9.

Were thou a louce and shouldst choose one dwelling place,
Whether wouldst thou dwell, hauing choise in this case,
In mens bigge breeches, or in womens thicke ruffes?
I would bee, both for the places and ruffes,
In sommer with women, in winter with men.
In sommer the womans necke is pleasant then,

In

Of Epigrammes

In winter the mans breech is close and warme,
 Large walkes for lice to walke warme without harme,
 Galleries, gable endes, chambers, parlors, halles,
 Cold frost to defend a dosen double wattles.
 Some seeld, some hangd, some dide, some paynted, some staine,
 Rentes of all sise, great and small rentes retaynd.
 And when by loue byring, the legge is itching,
 The barres of mens breeches haue such strong stitching,
 Such bolstring, such brodding, let men stare and stampe,
 The loue is as safe there, as hee were in a campe.
 In winter I say these breeches are alone.
 But then in sommer let the loue thence be gone,
 For feare of a plague: if hee then thither get,
 A thousand to one hee shall die of the swette.

Of a straunge glasse.

Good God what a glasse to bew is this:
 See what an vnslightly sight here is.
 Great promise, small performace.
 Great countenance, small continuance.
 Great winning, small sauing.
 Great hoping, small hauing.
 Great hyues, small honey.
 Great purses, small mony.
 Great gappes, small bushes.
 Great speares, small pushes.
 Great wine, small water.
 Great woordes, small mater.
 Great botome, small bpinke.
 Great bzeving, small bzinke.
 Great rent, small place.
 Great space, small grace.
 Great dize, small shift.
 Great gift, small thift.
 Great watching, small catching.
 Great patching, small matching.
 Great bloud, small bzuise.

Great

The fifth hundred

Great flowers, small fruite.
Great woods, small okes.
Great staues, small strokes.
Great hennies, small egges.
Great hols, small legges.
Great study, small art.
Great desyre, small desart.
Great geuing, small taking.
Great marring, small making.
Great shippes, small sayling.
Great losse, small auayling.
Great marking, small mynding.
Great seeking, small finding.
Great lawing, small louing.
Great sturring, small mouing.
Great sowing, small growing.
Great trowing, small knowing.
I trow so great ill, and so small good,
In one glasse together, neuer stode.

Of driuing and drawing. 11.

If thou must be forst forth to take iourney quicke,
Whether wouldst thou be driuen forth, or drawne forth Dick?
I would bee driuen forth Iacke: for as doth appeere,
Drawing and hanging draw bengeable neere.
I thinke it lesse ill Iacke hauing choise in scope,
To be driuen with the whip, then drawne to the rope.

Of long sutes. 12.

Sutes hang halfe a yeare in Westminster hall,
At Tyburne, halfe an houres hanging endeth all.

Of lightnes. 13.

Nothing is lighter then a feather, Kytte,
Yes Climme: what light thing is that: thy light witte.

Of a disagreement. 14.

Ech one man welny saleth out with an other,
And lykewise each thing disagreeeth with other.
Namely malt and water, these two thinges are

of Epigrammes

So far faîne a sunder by scornful square,
That no bzyer, bee he lusty or lither,
Dare couch malt and water in house together.
But chichly sowre water now beareth such sway,
That, sweet malt from brewhouse, water byweeth away.

Of cheapning of conies. 75.

Hane thou sellest sweet conies in this pultry shoppe:
But none so sweet as thy selfe, sweet cony moppe.
What is the price of thee? forsooth thee tolde,
At what price so euer my selfe shal bee solde,
Strange is the hearing, for ware or for monye,
To heare a woodcocke cheapen a conye.

Of a wife hauing childe. 76.

My wife hath a child now at foure score and ten.
At four score & ten yeares? nay frende, nay. what then?
At four score and ten quarters of a year I ment.
Went yee so? and I ment yeares. by which extent
Your wife might seeme your mother: but now I smel,
You may seeme your wiues father wonderfool wel.

Of a bachiler and a maide. 77.

Is that bachiler a wooer to that mayde?
The commons common so: tis commonly sayde.
Where dwelch that bachiler? wyde a bow of bydelwel.
Where dwelch that mayde? at broken wharfe very wel.

Of short paiment. 78.

Thy debtar wil pay thee shortly: shortly?
Hee will make that short lye, a long lye vnto thee.

Whence certaine thinges came first. 79.

Whence come great breeches? from little Wittam.
Whence come great ruffes? from smal brainfoote they came.
Whence come these round verdingals? from square thist.
Whence come deepe topped hattes? from shallow thist.
Whence come brauured gardes? from the towne of euill.
Whence come uncomd staring heads? from the deuil.
Whence come these womens scarfs? from folly Iohn.
Whence come their glittering spanges? from much wanton.

Whence

The fifth hundred

Whence come perfum'd gloues: from eur iostie.

Whence come fine trapt moples: from superfluity.

Whence come cornd crooked toes: from short shapen shoone.

Whence come wilde bie lookers: from misomer moone.

Whence come fayre paynted faces: from paynters tooles.

Whence come all these: from the vicar of saynt foolles.

Of furred and lyned gownes. 20.

Thicke furd gownes woyme in sommer, shew bare woyme threds,

Thunne lynde gownes woyme in winter, come from saint needes.

Of a winedrawer. 21.

Drauer, the wine is euen with thee now I see:

Thou perlest the wine, and the wine perleth thee.

Short checkes betweene a man and his wife. 22.

I am careful to see thee carelesse, Jill:

I am woful to see thee witles, Will.

I am anguist to see thee an ape, Jill:

I am angry to see thee an asse, Will.

I am fretting to see thee flee from me, Jill:

I am soyy to see thee seeke to me, Will.

I am madde to see thee mate thy husband, Jill:

I am sad to see thee sklander thy wife, Will.

I am dumpish to see thee play the drabbe, Jill:

I am knappish to see thee play the knaue, Will.

Of a woman deckt in two colours. 23.

By hony Vesse, blacke and white doth set thee out net.

Thy hayre whyte as perle, thy teeth blacke as iette.

Of vnswete breath. 24.

Thyne vnlaury breath lackth salt, be ale belfabub:

It hath tane too much wind in the poudring tubbe:

Thy breath Hodge, with salt is so saury to finelly

That no seasoning lyckour, can season it well.

Of clipping and clensing. 25.

Not clipping your beardes, why clip you your nailest:

Not combing your heaues, why wyppye you your tailest:

These being superfluous thinges euery chone,

Combe, clippe, or clense all: or clip or clense none.

Of a

of Epigrammes

Of a man and his wiues departing. 26.

Wife, I wil goe abrode, wil yee take the payne?
Beete: but when the deuil wil yee come in agayne?
Wakst thou me a deuil: may then bee out of doubt,
The deuil wil come in, when the deuils dam goth out.

An account of a mans children. 27.

Wife, of ten babes betwene vs by encrease growne,
Thou sayest I haue but nyne. no moe of your owne.
Of all thinges encreasing, as my conscience lythe,
The Parson must needes haue the tenth for the tythe.

Of a woman of Huntington. 28.

Wher dwelst thou Sis: I dwel at Huntington now.
Lyke so, for thou lookst lyke a new hunted sowe.
Where dwelst thou Sim: at Hammer Smith dwel I.
I meet soile for thee, for hammer head is hard by.

Of a laundres. 29.

A lyke laundres to thee neuer saw I.
Thy clothes washt but once a weeke commonly,
Thy selfe washt once in an hour vsually.
And yet ech weekes ende doth this thus trie,
Thy clothes euer wette, thy selfe euer drie.

Of a cutter of purllane. 30.

This herbe purllane thou cuttst pretily I seee.
But to cut a purse in a lane, none lyke thee.

Of one standing in his own conceite. 31.

Hee standeth wel in his own conceit ech man tels.
So had hee neede, for hee standeth in no mans els.

Of one that heard without eares. 32.

I see men heare though they eares haue none.
Thou dost heare mee speake thyn eares being gone.

Of an archers rousing. 33.

What a shaft shootes hee with a rousing arrow?
Still hee hits the marke, be it wide or narrow.
Where shooteth this sharpe shooting archer, Will:
Hee shooteth most at rousers on shooters hil.

Of pe-

The fifth hundred

Of perill to one by the number of three. 35.

In thy hand I see, thy fortune shall be such,
That the number of three shall daunger thee much.
Three bedfellowes in thy bed shall displease thee,
Three lice in thy bum breech shall oft diseale thee
Three cuppes ful at once shall oft dysgyse thee,
Three bearers of thee home shall oft dyspyse thee,
Three drinckes, wine, ale, and beere, shall ouerflow thee.
Three wrestlers in one signe shall ouerthrow thee.
Three wiues in three yeares shall wondrously weare thee,
Three shee beares those three yeares, shall all to teare thee.
But in thinges numbred by three, about all theese,
Blis the three thousand tymes, from frame of three treele.

Of gloria patri. 35.

Dicke I meruayle much, why in euery plat,
Gloria patri standeth befoze Sicut erat.
Tom, Gloria patri is a gentleman:
In pleasant speech, speake so sweetly no tung can.
Sicut erat is a churle so rude and plaine,
That to heare him speake all degrees do disoayne.

Of a dyar. 36.

Is thy husbände a dyar, woman? alacke,
Had he no coloure to die thee on but blacke:
Dieth he oft: yea, too oft when customers call:
But I would haue him one day die once for all.
Were hee gone, dyar, would I neuer mo wed.
Dyars bee euer dying, but neuer dead.

Of a lugge. 37.

Pot him Iacke: pot him Iacke: nay pot him Iugge.
To pot the drinckarde, the Iugge is the dugge.

Of the three cuppes. 38.

Others thynne Anne Iohn: at three cuppes in breadstreet gone.
At three cuppes in breadstreet: wel let bread alone.
At those three cuppes when euer thou dines or suppes,
Ere thou goe to bed, thou hast in al thy cuppes.

Of brasse

of Epigrammes

Of brasle and Iron. 139.

Brasle and old Iron, who brought those two together?
Brasle thinketh scoyne to see them brought so hether.
Old Iron is rusty and rotten to view,
Brasle with siluer faire blancht and polisht new.
Otherwise.

Brasle sayd to old Iron with brasle perking late,
Backe ye kancered carle, ye be not my mate.
Backe brasle (quoth Iron) plainnes is most t'alow.
I shew as I am, and so dost not thou.

Of lacke and Iohn. 140.

Iacke and Iohn in degree differ far brother.
Iacke daw is one, maister Iohn dawes is an other.

Of wrestling. 41.

Where wee wrestled by couples, we wrestle alone:
And shall till tyme our shackled breeches be gone.
In stepping and stryding it is a woonder,
How wee wrestle to get our legges a sunder.

Of pride. 42.

If thou wilt needes be proud, marke this frend myne:
Of good deedes be not proude: they are not thyne.
But when thou plaicst the knaue in ill deedes growne.
Be proude of those ill deedes, they are thyne owne.

Of one hangd. 43.

What falc had hee done that was hangd yester day:
Of any fault done by him I can nought say.
Two or thzee two peny tryfles were layd to him,
But, his sayre gay hangd house, man, did vndoe him.
Here is tyt for tat, measure met very trim:
First he hangd his house, now his house hath hangd him.

Of a detter. 44.

Doth your mayster ship remember your dette to mee?
Remember my dette? yea frend, I warrant thee:
I remember it so, that though I say it,
He neuer forget it, nor neuer pay it.

Of

The fifth hundred

A greene goose: for it is far the swetter.

Loue both as thy selfe, for as yndose shewth rise,

Thou art and hast bene a goose, all thy lyfe.

Otherwile.

Thou louest a goose too much: wane surfet esse,

I neuer saw goose yet, lyke thee, loue him selfe.

Of harpe stringes.

Which string in al the harp wouldst thou stil harpe on?

Not the bale, I wil be none underling John.

Not the standing tenor: for stiffe standing.

Not the treble: for feare of too high hanging.

Not the counter tenor: for counterling too long.

Upon what harpe string then wouldst thou harpe thy song?

Above all stringes, when wee shall fall to harping.

The harp string to harpe on, is the meane harp string.

Of fortune.

Take thy fortune as it falyth, some aduisech:

But I would fayne take fortune as it riseth.

Of choice.

Choice is good in most things folk say, in which choice,

For choice of one or twos thinges, thou maist reioyce.

For no man a lyue lyke thee franck choice can haue,

To play the knauish foole, or the foolish knaue.

Of a false bragge.

I was neuer but an honest man.

Put out that, but and thou sayest truth than.

Of lying and true saying.

Wylfe, the people are disposed al to lye:

For thou art commended vniuersally.

May sir: the people to tel truth are all holbe,

For you are discommended of yong and olde.

Of a daw pate.

Thou art a very daw pate, as euer I saw.

Sir indeede the pate is chiefe part of a daw:

For when dawes shall appeare in any colles,

For all those dawes parts, their daw pates be most.

Of wa-

of Epigrammes

Of water and wine. 52.

Thou makst curtsy to wash handes with water of myne,
Making no curtsy to wash thy mouth with my wine.
But I pray thee make this change in this matter:
More curtsy at my wine, and lesse at my water.

Betwene dogges and a deere. 53.

Set Malice asyde, sayd a Bucke to a greyhound.
Beware of pride: sayd that dogge to that deere.
Be patient in trouble, a hound sayd round,
Loving aduise to this deere this did appeere,
In which counsell geuen, to kill him they run neere,
Which counsaile amounteth to this euery man seeth,
Comfорт him with their congs, kil him with their teeth

Of twelue and one. 54.

It is twelue a clocke: syt tis more, well ny one.
Is one more then twelue: thats a reason alone.
Sir when the day to after noone doth amount,
One is more then twelue, by our Sextens accounte.

Of verdingales. 55.

Alas poore verdingales must lye in the street:
To house them, no doze in the city made meete.
Since at our narrow dozes they in can not winne,
Sende them to Oxford at brodgates to get in.

Precepts of a man to his wife. 56.

Stand still wife, I wil:
Be still wife, I nill:
Now barke wife, I will:
To warke wife, I nill.
Proue mee wife, I wil:
Loue me wife, I nil:
Now chat wife, I will:
Leaue that wife, I nill:
Keepe chayne wife, I will:
Speake fayre wife, I nil.

Of an expert man. 57.

Is he such an expert man: an expert man:

¶

¶

The fifth hundred

Put out that ex, and no man more expert than.

Of deliuerance from yll. 58.

Wise, from all euill, when shalt thou deliuered bee?

Sir, when I (sayd shee) shal be deliuered from thee.

Of cutting of the herbe time. 59.

All tymes of the day til night from the pyyme,

Thou gardner wilt not leaue cutting of tyme.

Thou wilt neuer leaue cutting of tyme, I see,

Till such tyme, as tyme, shal in tyme cut off thee.

Of one fearing the swette. 60.

Sweating sicknes so fearst thou beyond the marke,

That winter or sommer thou neuer sweatst at warke.

Of one thinking on an other. 61.

When doth your mapstership thinke on me? euer.

When do you thinke vpon my matter? neuer.

Woe wee remember, my matter ye forget:

Remembraunce and forgetfulness, is wrong set.

For I would wish you rather, if it might bee,

To remember my matter, and forget mee.

Of one being at a poynt. 62.

As hee at a point with his creditors? wee.

For hee is not woorth a poynt they all see.

Of testons. 63.

Testons be gon to Oxford, God bee their speed:

To study in Brasen nose, there to procede.

Of redde testons. 64.

These Testons looke red: how lyke you the same?

Tis a token of grace: they blush for shame.

Of stamping. 65.

We stamp crabs, wee stamp testons: which stamping dooner

Wee stare vpon testons now beyond the Doone.

Which stamping of testons, brought it not some skill,

Our staring on testons could iudge them but ill.

But as the hot Sunne melteth snow away,

So shall hot fire melt colde testons, as folke say,

Wee for testons leauing scolding and squaring.

And

of Epigrammes

And on testons leauing stamping and staring.

Of Iohn long the carier. 96.

Of what length is Iohn long the carier, that:
A quarter of a yeare long. how prouest thou that:
Thirtene weeks past he should haue brought me a wat:
But yet long Iohn, Iohn long: with that wat cometh nat.
Wherby I Iohn short, am as short to compare,
As Iohn long by this length is long to declare.
For as Iohn long lurketh too long this wat to sette,
So I Iohn short leape too short this wat to get.

Of turning. 97.

Wilt thou vse turners craft still: yes by my trouth:
Much thrift and much surety in turners craft growth.
Halse turne or whole turne, where turners be turning,
Turning kepes turners from hanging and burning.

Of maister carter. 68.

Is that gentlemans name maister Carter: yee.
How his name and conditions differ now see.
So cunning, so cumly, so curteise, so kinde,
So gentle a gentleman in ech mans mynde:
That all men are stricken in pitifull woonder,
To see mayster carter and the cart asunder.

Of going farre. 69.

As hee goth far that neuer doth turne him backe,
So gosse thou farre wide: thou neuer turnst agayne.
Where thou gosse, or what thou doste, come lucke come lacke,
Thy selfe or thy matters footth they goe amayne.
To turne agayne no counsayle can thee strayne.
Except thy will shall shew thy witte in the wane,
Fynde meanes to take a house in turne agayne lane.

How money is made lame. 70.

Money with couetousnes thou dost rest so,
That lacke of vse doth lame thee: thou canst not goe.
With prodigality thou trudget so fast,
That excesse of too much exercise, doth lame thee at last,
These twoo being lame lets of extremityes,

¶ ii.

Where

The fifth hundred

Where wouldst thou be lotted to be from both thees?

With liberality would I be the meane.

With liberality: nay hee is gone cleane.

Of an olde wooer. 71.

Lady I loue you, in way you to wed:

But myne age with your youth disagreeth so,

That if I speake, I thinke not to be sped.

Your age in your sute is no whit your so,

To your yeares many, had yee many moe:

Wee would wed the sooner by yeares showing playne,

That I should the sooner be vniwed agayne.

Of a yong wooer. 72.

I brought thee late an olde rich widow to woo:

Whom thou mightst haue had, but nought wouldst thou then do

Now nought canst thou do now: thist and thou art od.

For now spech shee spechles at mercy of God.

For the mercy of God bring me now too her:

I neuer saw meete tyme: till now, to woo her.

Of weaknes and strength. 73.

Weakenes and strength, here showst thou both in preese,

Thou art a weake man, and yet a strong theefe.

Warning of pride. 74.

Beware of pryde, sayest thou to mee:

Let pryde, say I, beware of thee.

In euery place thou dost so watch him,

That if pryde stirre thou wilt sure catch him.

Of patience. 75.

Be patient in trouble how can that be:

Since out of trouble nothing pleaseth thee.

Of pleasynge. 76.

Be glad to please, yea bee glad to please brother.

But whom: please thy selfe, see thou please none other.

Of a handgun and a hand. 77.

Thou hast a good handgun: but whats thy hand:

When thou shootst of, out of daunger to stand,

No standing more sure in any place or plat,

Then

of Epigrammes

Then to stand close to the mackerhou shoot at,

Of brasie and syluer

Brasse hath bene aloft with situer set vp.

Come downe brasse, and drinke on an ashen cup.

Of difference betweene wise men and fooles

Betweene wise men and fooles, among thinges many,

This one differth: when both sortes get thinges any,

Which to the tr. pleasures are pleasantl allowde,

Of those thinges wun, wise men are glad, fooles be proud

Of a pithy witte. 80.

Good God, what a pithy wit hast thou, Dicke?

The pith of thy wordes so deepe and so trickie,

Thy wordes so pithily perse to the quicke,

Pith of no wordes agaynst thy wordes may kicke,

No more then the pith of a gunstone may picke,

Agaynst the pithy pith of an elder sticke.

Of choice to be a wise man or a foole

A wise man or a foole: if thou must bee one,

Which wouldst thou be in winter, Robur sole done.

Where best men in winter sit next fire from cold,

There stands the fool warm while all his tales be told.

Which wouldst thou be in sommer, when winter is gone?

A foole. a foole, why? that why should hereupon

In sommer when states sit from fire in the coole,

At that boordes end in coole aye the stand the foole.

Winter and sommer, what time then wilt thou be,

Which wouldst thou be a foole to looke on and see?

All tymes of the yere for one thing or other,

Better be a foole then a wise man brother?

Of a knightes carters collar

I had this carters bring my collar of gold,

And he bringeth me my horse collar, hold knave hold.

Sir if I should speake my thought without fearing,

This collar of both shouth best for your wearing.

Of males and male horses

Of all horses, a male horse would I not bee.

M iii.

Where

The fifth hundred.

Where he erst bare one male, now beareth he three.
Those are one behind, and one on ech syde,
The man who on the male hoxse doth ride,
Merth on ech legge, one male . for his sloppes are,
Ech one sloop one male (kindly to declare.)
Long, round, wyde, weighty as a male ech one.
But all hoxse are now male hoxses everychone.
For every one hoxse, beareth two males at least.
Of male hoxse, and male men, frendes her's a feast.

A man discommended. 84.

Not once a yere ought seene in thee to allow.
Not once a yere thy knee to God dost thou bow.
Not once a yere openest thou thy lippes to pray.
Not once a yere showest thou goodnes any way.
Not once a yere givest thou almes to the pore,
Not once a yere dost thou repent thee therefore.
But all times a yere thou wouldst all under doom.
Thou neuer dost repent, but when thou dost good.

Of running. 85.

In pooste haste run hoxson run, art thou here yet?
Shal I run out of my breath: nay run out of thy wit.

Of polling. 86.

Our heades grow too long; God geue our barbers cuttes.
Our barbers poll no heads, our barbers poll purses.

Of plate lent forth. 87.

Where is thy plate lent out to a marriage.
Whither: to saynt needes, to whom: to mayster gage.

Of a man of law, and his wife. 88.

You being a pleader at law excellent,
Yet hath your wife brought you to an exigent.
Pray her to let fall thaction at law now,

Of Epigrammes I

Of else, so God helpe me, shee will undraw you.

Of pennes and pence. 90.

Pennes and pence differ far in proportion.

The penny flatte and rounde, the pen straight and long.

And yet for aydes, in case of extortion:

Pennes and pence are lyke in woorking of wrong.

Of a womans thynne tong. 91.

I neuer saw wise lyke thynne for this thing: Dicke,

Her tong wondrous thynne, and her speech wondrous thicke.

Tom, I haue spent much in vain since shee was yong,

To haue her thicke speech as thin as her tong.

It is the tong of tonges: Dicke, for running rounde:

I take the tippe for siluer: by the shyl sounde.

It hath Tom, a shaking sharpe sound in the eare,

But it is no siluer, would God it weare.

Of drinking to a man. 92.

I drinke to thee Iohn: nay thou drinkest fro me Ihone.

Whē thou drinkest to me, drinke for me thou leauest none

Of running at Tile. 93.

Wee apply the spigot, till rubbe stand a tilce,

Pea, run at spigot til, leaue the speare til thou wilt.

Of expence. 94.

What may he spend: ten pound a year he might spend.

It mortgadge: nay: no man wil one peny lende

Upon it. it sold: nay, no man wil buy it.

Then he holdeth it: nay, he can not come nise it.

Why foole: how may he spend ten pound by year than:

I sayd not he may, but he might spend it man.

Meaning, he might spend it, if he had it.

O, if hee had it: a sye the deuill mad it.

Of fraying of babes. 95.

When do mothers fray their babes most from dugges.

When

The fifth hundred

When they put on blacke scarfes, and goe lyke beare bugges?

Of reedes and okes. 95.

Will you reedes at the windes will still make lowe beckes?
Will you okes stande stiffe still while winde breake your neckes?
Will you reedes, lyke apes, still tucke and bowe ech ioynt?
Will you okes, lyke asses, still stande stiffe at one point?
Will you reedes be still bending bowing hodies?
Will you okes be still stout stiffe necked nobies?
Will you reedes bee staggering stil for bayne aunyles?
Will you okes be sterne still til your tops kisse your tayles?
Will you reedes shrinke still to all wyndes towardly?
Will you okes swell still at all windes frowardly?
Will you reedes creuch still to bee the windes footfooles?
Will you okes crake still to bee the windes head foolles?
Okes will doo as wee haue done. so will wee reedes.
Wherein for our purpose marke what end procedes.
In ech one storme a thousand okes downe are blowne.
In a thousand stormes not one reede ouerthrowne.

Of buying a mortar. 96.

That spice mortar to sell it be you willing?

Pea mistres: whats the price: tenne shilling.

Tenne shilling: friend, I am hither entised

To buy a spice mortar, not a mortar spice.

Of a stepmother. 97.

Thy fathers second wife, thy steppe mother,

For a step mother, there is not such an other.

At thre steps I saw hir steppe, Once she was wed,

From a steyre foote, straight vp to thy fathers bed.

Of a liar.

Where doth frances fabler now ly, Jane?

At signe of the whe: stone, in double tounge lane.

Hee lyeth by night: and by day dayly hee.

Liech downe right, in what place so euer hee bee.

That hee lieth still day and night, this thing doth try,

Hee neuer speaketh woord but it is a lie.

Or

Epigrammes.

Of tongues and pinsons. 99.

One difference this is, on which our tongues may carpe,
Betweene pinching pinsons, and taunting tongues sharpe.
Where these two nippers nip any where or when,
Those pinsons nippe dead thinges, those tongues nip quick men.

Of Heywood. 110.

Art thou Heywood with thy mad mery witte?
Pea forsooth mayster, that same is euen hit.
Art thou Heywood that applyeth mirth more then thrist?
Yes sir, I take mery mirth a golden gift.
Art thou Heywood that hath made many mad playes?
Yes many playes, few good woorkes in all my dayes.
Art thou Heywood that hath made men mery long?
Pea: and will, if I be made mery among.
Art thou Heywood that would be made mery now?
Yes sir: helpe me to it now I beseech you.

FINIS.



THE
Six hundred of
Epigrammes.

INVENTED AND MADE
BY
JOHN HEYWOOD.



ANNO. 1587.



TO THE READER.

Readers, reade this thus: for Preface, Proface.
Much good do it you, the poore repast heere,
A sixt hundred dishes I bring in place.
To make good welfare, nay to make good cheere.
Fare is foode: cheere is mirth: since meate is deere,
Not of meat, but of mirth, come yong come olde,
Come who come will, here is open household.

FINIS.

THE



THE TABLE.

<p>Of rebellion. 1</p> <p>Of tong, mouth, teeth, and wisedome. 2</p> <p>Of filuer to be borrowed. 3</p> <p>Of an vnkindly match. 4</p> <p>Of going to heauen and hell. 5.</p> <p>Of the hie way and a maids face. 6</p> <p>Of on that would be praised. 7</p> <p>Of looking. 8</p> <p>Of a hare on foote. 9</p> <p>Of Hob and Iohn. 10</p> <p>Of seeking a daw. 11</p> <p>Of saying grace. 12</p> <p>Of dette. 13</p> <p>Of stepping. 14</p> <p>Of writing a gentleman. 15</p> <p>Of a wiues affection to her husbande. 16</p> <p>Of a mans thiuing. 17</p> <p>Of lerning the law. 18</p> <p>Of good will and good dedes. 19.</p> <p>Of Newgate windowes. 20</p> <p>Of treading a shooe awry. 21</p> <p>Of a faire sow. 22</p> <p>Of praier. 23</p> <p>Of cheese. 24</p> <p>Of a lease. 25</p> <p>Of stockes. 26</p> <p>A taunt of a wife to her hus- band. 27.</p> <p>Of pride. 28</p>	<p>To walke, talke, drinke, and leepe. 29</p> <p>Of a lanterne and a light. 30</p> <p>Of a cry. 31</p> <p>Of a watermans rowing. 32</p> <p>Of a tong and a wit. 33</p> <p>Of a Painter. 34</p> <p>Of Peeter and Poule. 35</p> <p>Of losse of health and welth. 36.</p> <p>Of looking out. 37</p> <p>Of chafing dishes. 38</p> <p>Of hanging and standing. 39</p> <p>Of a mans head and the ph- lory. 40</p> <p>Praise of one. 41</p> <p>Of diuers bandes. 42</p> <p>Of covenants. &c. 43</p> <p>Of promise and paiment. 44</p> <p>Of one that dare not steale. 45</p> <p>Of the creation of the deuils damme. 46</p> <p>Of reward to a seruingman. 47</p> <p>Twoo properties of a seruant. 48.</p> <p>Of toughnes & tendernes. 49</p> <p>A question to a child. 50</p> <p>Of seeking for adwelling place 51.</p> <p>Of three folles. 52</p> <p>Of the assaying of a hat. 53</p> <p>Of buying a cote. 54</p> <p>Of paring of nayles. 55</p> <p>Of a mans head. 56</p> <p style="text-align: right;">Of</p>
--	---

The Table.

Of money in ones purse.	57	Of a spare horse.	80
Of freendes and foes.	58	Of a husband hangd.	81
Of difference in sundry things		Of horsedowne.	82
59		Of a cocke & a capon.	83
Of calling one flebergebet.	60	Of disdeigne.	84
Of crows breeding.	61	Of Peter.	85
Of Powles.	62	Of one in Newgate.	86
Of a crow keeper.	63	Of sauing of shooes.	87
Of Rape seede.	64	Of Hogstowne.	88
Of red roses.	65	Of Coleprophet.	89
Of peny ryall.	66	Of thinges vnlike.	90
Of Margerom.	67	Of the gentlenes of a wife.	91
Of Popy.	68	Of catching a flie.	92
Of Time seede.	69	Of a horse wearing great bree-	
Of Rue.	70	ches.	93
Of Liuerwort.	71	Of reckning at a shot.	94
Of pineapple.	72	Of vse.	95
Of hartseafe.	73	Of one asking for sheepe.	96
Of parsnep.	74	Of walking and talking.	97
Of Annes seede.	75	Of seeing & feeling money	98
Of Lettise seede.	76	Of taking thinges wronge.	99
Good newes to a man.	77	Of Rattes taken for diuels in	
Of least & most mastery.	78	a mans sloppes.	100
Of a man and a clocke.	79		

FINIS.

THE SIXTH HUNDRED OF

Epigrammes.

Of Rebellion.



Against God I dayly offende by frailty:
 But agaynst my Prince, or natiue countrie,
 With as much as bodkin when I rebell,
 The next day after hange me vp fayre and well.
 The next day after: nay the next day before
 With thou thy selfe hangd in that case euermore.
 Before thou hangst honestly vnworthily.
 After, thou hangst woorthily vnwisely.
 But ho, at our first dish in our mery feast,
 Why talke wee of hanging our mirth to molest?
 Bee our cheese no better then our pottage is,
 Better fast then feast, at such feastes as is this.
 But being true to God, Queene, countrey and crown,
 We shal at all feastes, not hang vp, but sit downe.

Otherwise.

Wilt thou bee taken for a true English man?
 Yes: be true to God, thy Queene, and countrie than,
 Stand fast by thy countrey, who euer would win it,
 Better to stand fast by it, than hang fast in it.

Of tong, mouth, teeth and wisdom, 2.

The tong is assynde of woordes to be softer:
 The mouth is assynd, to bee the tonges doxter:
 The teeth are assynde to be the tonges porter:
 But wisdom is synde to tye the tong shorter.

Of syluer to be borrowed. 3.

Hast thou any bowde syluer to lend me Ione?
 Nay: hast thou any broken syluer for me: none.
 Hast thou any clipt siluer? I had, but tis gone.
 Hast thou any crackt grote? crackt grote: nay not one.
 No syluer, bowde, broken, clipt, crackt, nor cut?
 Veres a frend for frendship, not woorth a crackt nutt.

This

Epigrammes;

Of an vnkindly March. 4.

This lyke marche, as lyke as I am to a march hare.
March is not so lyke march frend: I would it ware.
Though shape of the march hare shew not in thee,
Yet hast thou the march hares mad propertie.

Of going to Heauen and hell. 5.

Of Heauen or of hell, which goe folkes fastest too:
To hell foole. to hell, goe far more fast they doo.
The hie way to both lyth thus, as clarkes tell,
Up hill to heauenward, downhil to hell.

Of the high way, and a maides face. 6.

The more the high way is washt, the fouler it is.
Mayde, the high way and thy face are lyke in this.

Of one that would be praised. 7.

Wouldst thou be praised: ye: why: praise please me wel.
Yea, but how doth desert of praise please thee, tell.

Of looking. 8.

Loke vpward to heauen my frend: what, where lookst thou?
Sir, I was looking downward to hell for you.

Of a hare on foot. 9.

I heare by the houndes, the hare is on foote.
Then must shee to horsebacke none other boote.
Nothing doth more a hares hope of life quarte.
Then doth a houndes nose nise a hares taylor.

Of Hob and Iohn. 10.

Horse and harnesse by, on all handes: Hob and Iohn.
Hob and Iohn: nay. Lob and Iohn: would not be gon.
But til your Prince sturre you to harnesseth start:
Harnesse you your horse, and get yee to the cart.

Of seeking a daw. 11.

I haue sought farre to fynd a daw: why thou else,
When thou wouldst quickly fynd a daw, seeke thy selfe.
What is Dwayne day in English to say?
No mo daws: thou daw, art daws know for this day.

Of saying grace. 12.

To say grace saye, and to say grace oft, Iohn:

From

The fifth hundred

From Gracechurch to Grantam, thy lyke thers none.

At breakfast, at dinner, at supper at all,

At sitting, at ryling, haue grace wet shall.

Thers no man aloue, in houle, street or feeld,

That sayth grace so oft, and shewth grace so seeld.

Of dette. 13.

What difference in true dette, and blew det to rate?

Difference as in distance Ludgate, and Newgate.

Of stepping. 14.

In stepping one foot back, stepping forwarde twayne,

My steps so stept are not stept in bayne.

If one backstep, bee as much as foiresteps thre,

By your stout stepping your winning let vs see.

Wher wide striding stepping gets no gain ought worth

As good to stand ston still, as step one step forth.

Of writing a gentleman. 15.

Thou writst thy selfe gentleman in one woord brother.

But gentle is one woord, and man is another.

Of a wyues affection to her hui-band. 16.

I weene thers no wife lyke the wife of thyne.

Thy body beyng hers, yet doth thee encline,

Fayrest, or foulest, whom fancy doth prefer,

To take whom thou list, so thou touch not yet.

Of a mans thrife. 17.

Lord what thurst aryleth in thy behalfe?

Thy sow great with pigge, thy cow great with calfe:

Thy ewe great with lambe: thy bitch great with whelp:

Thy cat great with kytte: and more encrease to helpe,

Thy wife great with child: and to shew thy thurst fool,

Thy mare great with sole, and thy self great with fool.

Of learning the law. 18.

Thou wilt learne the law, whereuer thou bee.

Lyncolnes In, or Lincolne towne, both one to thee.

Of good wil and deedes. 19.

Is good will the best part of a frend: nay say, nay:

Beggars with Lordes so, for frendship compare may.

Good

of Epigrammes

Good deedes by good will had, differ there brother.

A poodding pickte is one, a milpost is an other.

Of Newgate windowes. 20.

All Newgate windowes bay windowes they bee.
All lookers out there stand at bay wee see.

Of treading a shoe awrye. 21.

My wife both euer treade her shoe awry.
Inward, or outward : nay, all outwardly :
Shée treadeth so outward, that if shée out win,
Shée wyl by her will, neuer tread foote within.

Of a faire sowe. 22.

I neuer sawe a fairer sowe in my life.
A sir, thy sowe is even as fayre as thy wife.

Of prayer. 23.

Some pray familorum familiarum.
Some say, that is solozum, solatum.

Of cheese. 24.

I neuer sawe Banbery cheese thicke enough :
But I haue oft seene Essex cheese quicke enough.

Of a lease. 25.

Thy lease of freshwarfe, bindeth thee there to dwell :
Which thou hast forfeited, as thy neighbours tell :
These foure yerres at freshwarfe as folke consider,
Thou hast not bene fresh, full foure hourns together.

Of stockes. 26.

Thy hypper stockes bee they stuf with silke or flocks,
Neuer become the like a nether paire of stockes.

A taunt of a wife to her husband. 27.

Wife, I weene thou art dronke or Lunatike.
Nay husband : weomen are neuer moone sicke.
Come that coniunction in time, late, or soone,
Wee say (not the woman) the man in the moone.

Of pride. 28.

Fie on pride when men goe nakte : nakte or clothed,
Pride is in all men a thing to bee lothed.
But yet may yee see, though it doe ill accorde,

P.

Some

The fifth hundred

From Gracechurch to Grantam, thy lyke thers none.
At breakfast, at dinner, at supper at all,
At sitting, at rising, haue grace wet shall.
Thers no man aloue, in house, street or feeld,
That sayth grace so oft, and shewth grace so feeld.

Of dette. 13.

What difference in true dette, and blew bet to rate?
Difference as in distance Lubgate, and Newgate.

Of stepping. 14.

In stepping one foot back, stepping forward twayne,
My steps so stept are not stept in bayne.
If one backstep, bee as much as foze steps three,
By your stout stepping your winning let vs see.
Wher wide striding stepping gets no gain oughtworth
As good to stand ston still, as step one step forth.

Of writing a gentleman. 15.

Thou writst thy selfe gentleman in one woord brother.
But gentle is one woord, and man is another.

Of a wyues affection to her hulband. 16.

I weene thers no wife lyke the wife of thyne.
Thy body beyng hers, yet doth thee encline,
Fayrest, or foulest, whom fancy doth prefer,
To take whom thou list, so thou touch not her.

Of a mans chryse. 17.

Lord what chryse aryseth in thy behalfe?
Thy sow great with pigge, thy cow great with calfe:
Thy ewe great with lambe, thy bitch great with whelp:
Thy cat great with kytte: and more encrease to helpe,
Thy wife great with child: and to shew thy thyft fool,
Thy mare great with foale, and thy selfe great with fool.

Of learning the law. 18.

Thou wilt learne the law, whereuer thou bee.
Lyncolnes In, or Lyncolne towne, both one to thee.

Of good wil and deedes. 19.

As good will the best part of a frend: nay nay, nay:
Beggars with Lordes so, for frendshyp compare may.

Good.

of Epigrammes

Good deedes by good will had, differ there brother.

A poobding pickie is one, a midpost is an other.

Of Newegate windowes. 20.

All Newgate windowes bay windowes they bee.

All lookers out there stand at bay wee see.

Of treading a shoe awrye. 21.

My wife doth euer treade her shoe awry.

Inward, or outward : nay, all outwardly :

Shée treadeth so outward, that if shée out win,

Shée wyll by her will, neuer tread foote within.

Of a faire sowe. 22.

I neuer sawe a fairer sowe in my life.

A sir, thy sowe is euen as saye as thy wife.

Of prayer. 23.

Some pray *familiarum familiarum*.

Some say, that is *solum, solatium*.

Of cheese. 24.

I neuer sawe Banbery cheese thicke enough :

But I haue oft seene Essex cheese quicke enough.

Of a lease. 25.

Thy lease of freshwarfe, bindeth thee there to dwell :

Which thou hast forsepted, as thy neighbours tell :

These foure yerres at freshwarfe as folke consither,

Thou hast not bene fresh, full foure houres together.

Of stockes. 26.

Thy upper stockes bee they stuf with silke or flocks,

Neuer become the like a nether paire of stockes.

A taunt of a wife to her husband. 27.

Wife, I weene thou art dronke or Lunatique.

Nay husband : weomen are neuer moone sicke.

Come that coniunction in time, late, or soone,

Wee say (not the woman) the man in the moone.

Of pride. 28.

Fie on pride when men goe nakte : nakte or clothed,

Pride is in all men a thing to bee lothed.

But yet may yee see, though it doe ill accorde,

R.

Some

A sixth hundred

Some nakte begger, as pycche, as some clothed to be, and dooeth
To walke, talke, drinke or sleepe.

Walke groundly,
Talke profoundly,
Drinke roundly,
Sleepe soundly.

Of a lanthorne and light.

A Lanthorne and a light maide: manerly saide.
But which to be light: the Lanthorne, or the maide.

Of a crie.

Thou loist a marke in issews, criers crie.
Crie not so for me crier, and marke this, why.
I would rather geue thee a gowne of Tissew,
Then be in dread to leese my marke in issew.

Of a watermans rowing.

Thy fares ouer the water thou shouldest row them,
But vnder the water thou doest bestowe them.

Of tounge and witte.

Thou hast a swift running tounge: how be it,
Thy tounge is nothing so quicke as thy wit.
Thou art when wit and tounge in running contend,
At thy wits end, ere thou bee at the tales end.

Of a painter.

Thou art the painter of painters, marke who shall,
In making and setting colours about all,
No painter, painting within Englands bounds,
Can set so faire colours vpon so lowle grounds.

Of Peter and Polk.

I dwell from the citie in suburbs at rowles.
I pray to saint Peter to bring mee nere Powles.
Alas, thou praist all in vaine, poore seely soule:
Peter will set no hand, to bring thee to Poule.

Of losse of health and wealth.

How lost you your helth:
That glotony telth.
How lost you your welth:

That

of Epigrammes. A

That lost I by stetch.

Who was your welchs winger?

My thombe and my finger.

Of looking out. 37.

Stand in and looke out: hang out and looke not out.

Newgate and Tiburne, doe bring both these about.

Of chafyng dishes. 38.

Wife, all thy dishes be chaffyng dishes platt:

For thou chafest at sight of every dishe thou hast.

Of hanging and standing. 39.

Whether wilt thou hang up with ropes of unions?

O stiffly stand up, with roperipe minions?

Forsooth, both for number and stufte truly cast,

As good hang with the first, as stand with the last.

Of a mans head and the Pillery. 40.

Upon the Pillery, your worshipfull hed,

Unto the pillery doth worship far spred.

Which worship the pillery requierhe ill now:

For as you worship it, so it shameth you.

A praise of one. 41.

See how some about some other, praises win,

I praise thee for one thing about all thy kin.

They, without teaching could neuer practise ought,

Thou canst play the kraue, and neuer was taught.

Of diuers bandes. 42.

All kindes of bands to be boind in being scande,

Headband, smockeband, flaileband, houseband, or husbande,

Which shall binde thee: not the last on sea nor land.

Before husbands bands, in devils bands I will stand.

Of couenantes. &c. 43.

Many polis without apposition.

Many couenants without good condition.

Many promises without good payment.

Many arbitermets without good dayment.

Of promise and paiment. 44.

May I trust that he promised:

A Sixth hundred

Dea : scantly to bee perfozmed.

Promist he thzise ere he once pay :

Sometimes he doth : but not alway.

Some thinges hee promist to pay euer.

Which thinges so promist hee paich neuer.

Of one that dare not steale.

Thou borowst, and thou begst, but when wilt thou steale :

Neuer : for to bee hanged sir I haue no zeale.

Thou wouldst steale if thou durste : yee but I dare not,

Well for thy hanging, in this world care not.

And in the world to come, as well thou shalt speede,

For good will to steale, as thou hadst stolne in deede.

Of the creation of the deuils dam.

When was the deuils dam creat, chold withzed iade :

The next leape yere after that wedding was first made.

In an ill time. when the deuill will that deuill die :

At that yeres end, that endth wedding finally.

Of reward to a seruing man.

Waite well : thy maister will do for thee I wis :

Canst thou spie nothing to aske of him : yis :

But when I aske, I cannot haue that I craue.

No, aske him blissyng : and that shalt thou surely haue.

Two properties of a seruaunt.

Who so that hath a good seruaunt, keepe him well.

Well must I keepe thee then by this that I tell.

Singular in many thinges : in this aboue all,

To take thy wages great, and make thy service small.

Of toughnes and tendernes.

For toughnes and tendernes both in one man scene,

One like your master ship few or none hath beene.

Are ought of yee : then are yee so tart and tough,

That your taunts wold touch a hors hart most rough.

Giue ought to yee : thus tender and meeke are you,

Teares like Tares from your eyes, your knees to ground bow.

A question to a childe.

Who is thy father childe, art his mothers husband.

Are

of Epigrammes. A

Are my mother (quoth hee) that co vnderstand.
 The boy dalieth with you sir : for verity
 Hee knowth who is his father as well as I.
 The man, of this childes wit, was wapt in such ioy,
 That hee knew not what hee might make of the boy.
 Seeking for a dwelling place.

Still thou seekest for a quiet dwelling place.
 What place for quietnes hast thou now in chace ?
 London bidge. Thats ill for thee for the water.
 Queene byth. thats more ill for an other mater.
 Smarts key. thats most ill for feare of smarting smart.
 Carter lane. nay, nay, that soundth all on the cart.
 Powls the ine. nay in no wise dwell not nere the chaine.
 Wood streete. why wilt thou be wood yet once againe ?
 Bread streete. thats too drie by drought thou shalt bee dead.
 Philpot lane. that breedth moist humours in thy head.
 Siluer streete : Coper smiths in Siluer streete : fie.
 Newgate strete. ware that man, Newgate is hard vie.
 Fasser lane : thou wilt as soone bee tide fast : as fast.
 Crooked lane : nay crooke no more, be streight at last.
 Creede lane : they fall out ther, brother against brother.
 Que mary lane : thats as ill as the tother.
 Pater noster row : Pater noster row ?
 Agreebe : thats the quietest place that I know.

Of three soules. 52.

Thou hast thre soules in charge : thy body soule one,
 Thy feete soules twaine : but let thy feete soules alone :
 Discharge thy body soule : and feete soules, poore elues,
 They shal pay their owne fees & discharge themselues.

Of one saying of a hat. 53.

Sayed he that hat on his hed : nay : chaunce so led,
 That by that time the hat came, he had no hed.

Of buiying a coate. 54.

I must buie a new coate for shame.
 To get shame : nay tauoide the same,
 Tauoide shame, thou maist desire it,

N 3.

Bus

A sixth hundred

But ten new coates will not bier it.

Of paring of nailes. 55.

Paire my nailes wife: may man, if your nailes faile,
Where can ye finde freendes to serat your scabde taile?
Paire thine owne nailes then: for as they be led,
They prooue freendly freends in scratting my hed.
That may bee: but as those woordes are soone spoken,
So euen as soone is a scalde head broken.

Of a mans head. 56.

Thy head is great, and yet seemth that head but thine
Without haire without, and without wit within.

Of money in ones purse. 57.

Hec hath in his purse fortie or fiftie pound.
Put n to or, and marke then how that doth sound.

Of freendes and foes. 58.

The deuill shal haue freends: and as good reason goes,
That þ deuill shal haue friends: as god shal haue foes.

Of difference in sundrie thinges.

Small difference betweene receiuing and talking:
Great difference betweene marring and making:
Small difference betweene sighing and sobbing:
Great difference betweene ballyug and bobing.
Small difference betweene faire looks and faire words:
Great difference betweene blount wordes and sharpe swordes.
Small difference betweene talking and telling:
Great difference betweene smarting and smelling.
Small difference betweene true loue and trusting,
Great difference betweene rubbing and rusting.
Small difference betweene lowzing and snowzing:
Great difference betweene laughing and lowzing.
Small difference betweene waste ware and weedes:
Great difference betweene good wordes and good deedes.
Small difference betweene closines and concealing:
Great difference betweene geuing and stealing.

Of calling one flebergibe. 59.

Thou flebergibe: flebergibe, thou wretch?

Wretch

of Epigrammes.

Wotest thou wherto last part of that word both stretch?
Leaue that word or lie baste thee with a libet:
Of all wordes I hate wordes that end with givet.

Of crows breeding. 61.

I would wishe some good prouision to prouide,
That crows should neuer breede by the hie waies side.
They so mistrust euery man to steale their burdes,
That no man can escape their opprobrious wurdes.
No man passeth by, what soeuer hee bee,
But those crows be knane him to the ninth degree.
Should the crows wordes stand when he ragis & raues:
We should haue in England forre thousand knaues.

Of Powles. 62.

Thanks to God and good people, Powles goth by well:
Powles goth by: but when goth powlyng downe, that tell.

Of a crowe keeper. 63.

There bee many caloe crowe keepers: but in deede
Thers no crowe keeper but thou. in time of seede,
Where other keepe crows out, like steruelinges forlorne,
To keepe crows in plight, thou keepest crows in the corne.

Of Rape seede. 64.

Hast thou any Rapeseede: ye: if you to rape fruit fall,
Here is Rapeseede: but thers hempleede mixt withall.

Of red Roses. 65.

What thinke yee worth one bushell of red roses:
More worth then are two bushels of red noses.

Of peniryall. 66.

I seeke Peniryall: haue yee any:
Seeke furder: I haue nother ryall nor peny.

Of Margerum. 67.

Hast any Margerum gentill: yee in deede.
But it is somewhat mingled with Nettillseede.

Of Poppie. 68.

Lets see Poppy seede: Poppy seede is gone.
But for your ground, I haue poppy seede alone.

Of Time

64.

Of Time

A sixth hundred

Of Time seede. 69.

Haue ye any Time seede: Time seede, yee bee roode:
But it is so mistinde, that it bringth no time goode.

Of Rue. 70.

I would haue a groatesworth of your seede of rew.
Ye shall haue Rewe seede inough, both olde and new.

Lyuerwort. 71.

What lacke you sir: Lyuerwort seede I come to craue.
Liuer wort I haue none: but Lipwort seede I haue.

Of pine apple. 72.

Hast thou any grasses of the Pine apple tree:
Ye: pining grasses, great growers as can bee.

Of hartes ease. 73.

Haue ye any hartes ease seede: yee for God, I.
But what other ware with hartes ease will ye bie:
None: then haue I no hartes ease for you brother:
We seede sellers must sell seedes one with an other.
To bie harts ease seede of mee, that no man shall,
Except he bie some seedes of ars smart withall.

Of Parsnip seede. 74.

Here is Parsnip seede that will nip you as nere,
As yee were nipt with any Parsnip this pere.

Of Anisse seede. 75.

This Anisse seede is browne: but to occupie,
Browne Annes as sweete, as white Annes like I.

Of lettis seede. 76.

I would bie lettes seede for my garden I hone.
Lettes seede: forsooth good master I haue none.
But put out e s, and these seedes lke auow,
Best seedes in England for your garden and you.

Of good newes to a man. 77.

What newes: good newes for thee as wit can scan.
We haue newes that thou art an honest man.
These newes coming euen now thus freshe and new,
All men take for good: no man taketh for trew.

Of least

of Epigrammes.

Of least and most mastery. 78.

What is the least mastery thou canst deuise?
Least mastery is a foole to weene him selfe wise.
What is the most mastery that thy wit spise?
The most mastery is, to make a foole wise.

Of a man and a clocke. 79.

Men take man of earthly thinges most excellent:
But in one thing thou seemst vnder that extent.
A clocke after noone aboue thee I auowe.
A clocke can goe alone then: so canst not thou.

Of a spare horse. 80.

Hast thou any spare horse to lend me one?
A spare horse: thers one: take him and be gone.
Saddled and bydded he was, and with that,
As the man leapt vp, the horse fell downe flat.
He fell without helpe: but then vp to get,
Foue men were too fewe him on foote to set.
A spare horse (quoth he) the deuill may spare him:
Hee that shall occupie him must bare him.
Sins this spare horse will not serue thee brother,
Yet of my spare horses hers an other.
Up leapt the man, hens ran the horse amaine:
In ten miles gallopping he turnd not againe.
For iudgement in spare horse, let this be comparde:
Run euer, run neuer which may best be sparde.

Of a husband hangd. 81.

Is thy husband hangd: he was: but he is nat:
In spight of his foes I found friends to ease that.
For ere my deere hart had hangd fully houres twaine,
I gat his pardon and cut him downe againe.

Of horseadowne. 82.

Hiredst thou not this horse at Horseadowne: yis:
Wher is Horseadowne: that maist thou learne by this:
In yie way, lowe way, faire way, foule way, feeld, towne,
Wher so euer this horse is, there is Horseadowne.

Of a

A sixth hundred

Of a Cocke and a Capon.

83.

A braue capon by a brag cocke late being,
The proude cocke thinking scoyne, the same so seeing,
Saide to the capon : what thou barren bastarde,
Perkst thou with me here as I were a haskarde?
Where I, comely combed crowing cocking cocke,
Am husband or father to all this whole flocke.
What (quoth the capon) thou lewde and lecherous wretch :
These chickens all for thine bendst thou this brag to stretch:
As though there were but one treading cocke alone,
Yes cocke yes : there be moe treading cockes then one.
But sins thou thus proudly dost make this auant,
To repressse thy pride, take this tale for a taunt.
I haue of mine owne : I treading hens neuer,
As many chickens as thou, treading thy hens euer.
This strake the cocke in a deepe dumpe, dull and dead.
Hauing a still tounge hee had a busy head.
Two dayes after this, hee trode not nor fed not,
His combe soze cut : but thanks to God it bled not.

Of disdeigne.

84.

Is maistry to disbeigne things by enuies schoole?
Nay nay, no moze maistry then to be a foole.

Of Peter.

85.

Peter the proude, and Peter the poore, in which,
Poore Peter oft as proud, as Peter the rich.

Of one in Newgate.

86.

Art thou in Newgate to stande to thy tackling?
Nay : I am in Newgate to stand to my shackling.

Of sauing of shoes.

87.

Thou wearst (to weare thy wit and thyft together)
Hoyles of beluet to saue thy shoes of lether.
Ofte haue wee seene moyle men riding upon assys:

But

of Epigrammes.

But to see allys goe on moyles, that passys.

Of hogstowne. 88.

The head man in hogstowne, hogherd is exprest:
Where hogs bee parishioners, hogherd must bee best.
Yet hogs head in hogstowne is no Iohn a doyne,
Pigs dare not quich there, if hogs head hang y^e groyne.

Of coleprophet. 89.

Thy prophesie poysonly to the pricke goth:
Coleprophet and cole poyson thou art both.

Of thinges vnlike. 90.

Like will to like men say: but not allway so.
Contrary to contrary oftines doth go.
When folke bee most open, their low parts moste lose,
Then goe they to stooles that bee made most close.

Of the gentlenesse of a wife. 91.

Thy wife is as gentle as a falcon: trew.
And namely in this kinde of gentlenes: Pew.
Being not hungry, lewze falcons when yee list,
They will checke oft, but neuer come to the fist.

Of catching a flie. 92.

A boy on his booke clapt hand to catch a flie:
Hast hir cride his maister: nay God wot I.
Then thou shalt drinke: maister I haue hir I thinke.
If thou haue her sayd the maister, thou shalt drinke.
Too furious maisters, what helpe saye speeches:
Flies caught or not caught, by go boles breeches.

Of a horse wearing great breeches. 93.

My horse to weare great breeches is now assynde:
Why: to keepe him from enterfering behinde.

Of

A sixth hundred

Of reckning at a shotte. 94.

Geue vs a reckning vppon this pot filling:
What haue wee to pay in all: ten shilling.
What comth our meate to: foure shillings by and downe.
What drinke: sixe shillings: that is to say a french crowne.
Why: haue we dronke more then we haue eaten, knaue:
Yea, as many other men, many times haue.
Looke where so euer malte is aboute wheate.
There in shotte euer drinke is aboute meate.

Of vse. 95.

Use maketh maistray, this hath bene said alway:
But all is not alway: as all men do say,
In Aprill the Koo-coo can sing her song by rote,
In Iune of tune shee can not sing a note.
At first, koo-coo, koo-coo, sing still can she doe,
At last kooke, kooke, kooke: six kookes to one koe.

Of one asking for sheepe. 96.

Came there any sheepe this way, you sheepe the maides: nay:
But euen as you came: there came a calfe this way.

Of walking and talking. 67.

Walke thou narrowly, walke thou neerely:
Walke as thy walke may end cheerely.
Talke thou basely, talke thou boldely:
In all thy talke, talke thou coldely.
Walke thou weatly, walke thou dryly:
In thy walke, walke not too hily.
Talke thou merply, talke thou sadly:
Talke as thy talke may take end gladly.
Walke thou daily, walke thou weekely:
In all thy walke, walke thou meekely.
Talke thou softly, talke thou loudly:
In all thy talke, talke not proudly.
Walke thou firstly, walke thou lastly:

Walke

of Epigrammes

Walke in the walke that standeth fastly.
Talke of walke oldly or newely:
Talke and walke plainly and trewely.

Of seeing and feeling money. 98.

Lacking spectacles, canst thou see money, John:
Ye: but hauing spectacles I can feele non.

Of taking things wrong. 99.

Perceined and taken things right, thou hast long:
But for one thing in thee long sens taken wrong,
Thy credite is toucht, and thou thereby the wurs.
What thing laist thou haue I taken wrong: a purs.

Of a number of rattes mistaken for
deuils in a mans sloppes. 100.

A big breecht man fearing a deere pere to cum,
Bestowde in his breeche a cheese hard by his bum.
And leauing of those hole for dapes two or thre,
Rattes two or thre crept into that breeche they bee:
Pointing them selues of that cheese to be keepers.
In which ware watch bee sure they were no sleepers.
No wight riding men from Sandwich to Sarum,
Could win that cheese from them without a larum.
At thre dapes end this man putting these hole on,
Hauing ride his points, the rattes began anon
To start and to stir that breeche round about,
To seeke and finde some way, what way to get out.
But that breeche was bolstred so with such brode bars,
Such cranks, such cony holes, such cuts and such stars,
With ward, within ward, that the rattes were as fast,
As though they with theeues in newgate had bene cast.
But this man in his breeche feeling such fumbling,
Such rolling, such rumbling, ioynting and iumbling,
He was therewith striken in a frantike feare:
Thinking sure to himselfe þ some sprites were theare.
Hee ran

A sixth hundred 110

He ran out, he cride out, without cote or cloke,
 Those rats in those ragges whinde like pigs in a poke.
 A coniuiter cride hee in all haste I beseeche,
 To coniure the deuill: the deuill is in my breeche.
 Running and turning in and out as hee flung,
 One of the rattes by the rybbes hee so wrang,
 That the rat in rage to his buttocke gat her,
 Shee set in her teeth, his eies ran a water.
 Shee bote, hee cride, dogs barkt, the people shotted,
 Hornes blew, bells rung, the deuill dyed and douted
 To be in his breech to bring him streight to hell.
 The woe and wonder wherof, too much to tell.
 At last to see what bugs in his breeche fraide him,
 Foure or fūe manfull men, manfully staide him.
 The rats hopping out at his hose pulling of,
 All this sad matter, turnd to mery scot.
 When he saw these rats by this chese brought this fear,
 Reioysing the scape he solemnly did swear,
 That in his breeche shuld come no theese after that,
 Except in his breeche he were sure of a cat,

FINIS.

A N EPILOGVE OR CONCLVSI- ON OF THIS WORKE:

BY

Tho. Newton.



*O E, here is seene the fruisse that growes by painfull quill and braines.
How after dayes of mortall date a man reuiues againe.
This Author Heywood dead and gone, and shrinde in tombe of clay,
Before his death by penned workes did carefully assay
To builde himselfe a lasting Tombe, not made of stone and lyme.
But better farre, and richer too, triumphing ouer Tyme.*

*Whereby hee dead yes liueth still, enregifted in minde
Of thankefull Crewe, who through his paines no small aduantage finde.
And so farre forth as mortall wighes may possibly procure
A lasting life here on this earth, proceeds from learning sure.
Whereby a man doth in some sort himselfe immortall make,
Keeping his name, his fame and state from death of L E T H E lake.
Yea, written Worker (which rightly may bee searmed the birth of wit)
To eternize their fathers fame, are knowne to bee more fit
Then carnall children can or may promote the fame or kinde
Of fleshy parents: leauing nought but pelfe and Trash behinde.*

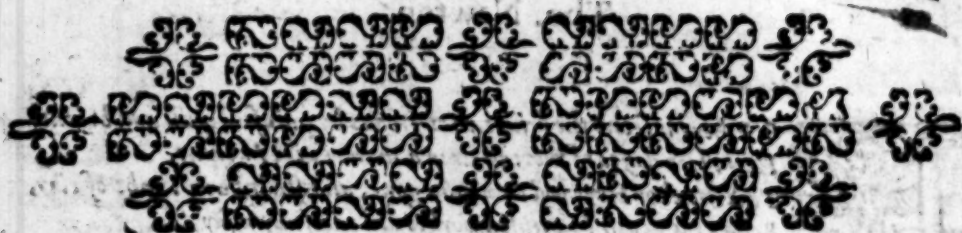
*Nowe, as wee may a Lyon soone discerné euen by his pawe,
So by this Worke we quickly may a iudgements certaine drawe,
What kinde of man this Author was, and what a pleasaunt vaine
Of fancies forge and modest mirth lay lodged in his braine.*

*And if that any wrawling wretch, or churlishe chattering Clowne
(For none els will) dare peeuishely hereat to winche or frowne,
Or thinke it stuffe of small uale: or Theme of ease to write:
Such Curres must suffred bee to barke: alas they cannot bite.
But those that wise and learned be, and knowe white chalke from cheese,
Can tell full well what oile belongs vnto such Bookes as theese.*

*Let him therefore that gathred first these Prouerbes fine and brane,
With roundly coured Epigrammes, a friendly censure haue.
That others may of Asbes his, bee raised, like paines to take,
In hope to worke their Countreies weale, and so an end I make.*

1587.

THOMAS NEWTONVS,
Cestreshyrius.



IMPRINTED
at London in Fleetstreete, neare to
Saint Dunstons Church,
BY
Thomas Marthe.

Anno Domini
1587.

THOMAS MARTHE
Printer

